JULY
1938

UNITY

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

ARE WE EGYPTIANS?
by Charles Fillmore

THE FAMILY
by Zelia M. Walters

15¢

V. 89
1938:2

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

JULY 20 to AUGUST 19

Healing

In the quietness and confidence of Thy Spirit within me I realize Thy abundant life, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

My mind is stayed on Thee as my unfailing resource, and I am in all ways prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

ASSOCIATE EDITOR
GEORGE E. CARPENTER

VOLUME 89 JULY, 1938 NUMBER 1

ARE WE EGYPTIANS? *by Charles Fillmore* - - 2

THE FAMILY, *by Zelia M. Walters* - - - - - 7

LOOKING FOR THE GOOD, *by K. S. Rieder* - - - 15

WHY SOME PRAYERS FAIL, *by Clarence Edwin Flynn* - 21

BEAUTIFUL LIVES, *by Della Adams Leitner* - - 29

DEMONSTRATION HAS ITS CONDITIONS - - - 30
by H. E. Mize

TURN THE TAPESTRY, *by Grace Irene Carroll* - - 37

SUNDAY LESSONS - - - - - - - - - 45

MEDITATIVE PRAYER, *by Blanche Marie Peters* - - 66

SILENT UNITY - - - - - - - - - - 67

HEALTH AND PROSPERITY - - - - - 68

PRAYERS ANSWERED - - - - - - - 71

HELP FROM SILENT UNITY - - - - - 79

THE PURPOSE OF UNITY - - - - - - - 86

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY, KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

Are We Egyptians?

BY CHARLES FILLMORE

IN THE 1st chapter of Exodus we read: "And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field."

While we keep our spiritual vision (while Joseph lives) we in a measure live above the total enslavement to matter, but when Joseph dies we become so mentally submerged in the things of this world that we even forget that we had a spiritual origin.

However the Israelities represent our real-life activities, which multiply and increase wherever they are because of their inherent spiritual energy. So we read, "But the more they afflicted them, the more they multiplied and the more they spread abroad."

Then the king of Egypt that "knew not Joseph" died; that is, the sense ego or will passes out of the picture as the dominating factor and the supermind is again in evidence: "God remembered his covenant with Abraham, with Isaac, and with Jacob." This means that when the spiritual ideas in man are weary of their bondage and slavery to materiality, they are like the Children of Israel, who "cried . . . unto God . . . And God heard their groaning. . . . And God saw the children of Israel, and God took knowledge *of them.*"

This means that the Children of Israel had been so sunk in materiality that they had lost sight of God and He had lost sight of them. When we become so

interested in material things that we lose sight of God, His active life ceases to function in us. Instead of being in direct contact with the fountain of life, love, and substance we then exist on what we have absorbed before we separated ourselves in consciousness from the fountainhead. This is illustrated by Jesus in the parable of the prodigal son, who took his inheritance and went into a far country, separating himself from his earthly father but attempting to live on the resources with which this father had provided him. When he reached the end of his borrowed possessions, there was a "famine in that country," and he was about to perish when he remembered that there was abundance in his father's house. He returned to his father's house, to the consciousness of sonship, and again fared sumptuously.

Thus the Children of Israel in Egypt likewise become conscious of their bondage to matter and cry unto God, and their cry is heard. Then begins the release and long journey back to the Promised Land, the Father's house.

The Christian world is today in the grip of materiality—in bondage in Egypt. Material interests are dominant. The life of mortality is short; and men know that they must soon give up earthly possessions, yet they greedily strive for them and pile them up at the sacrifice of honesty and the virtues that every man in his heart wants. Men and nations lie, steal, go to war, and resort to all kinds of trickery to gain lands and possessions that usually prove to be a liability instead of an asset.

The victors in war are defeated and do not know it.

There is great need today of the God-Mind in action; that is, of more religion, as the spiritually wise say.

By religion they mean the principles of love, good will, and wisdom in dealing with man's temporal interests as well as the salvation of his soul.

The covenant that God made with Abraham, Isaac, and Jacob represents the imprint of truth and right living that creative Mind made upon the inner man and his dominant faculties, faith (Abraham), the joy of living (Isaac), and the I AM and freedom (Jacob). Abraham represents the faith that discovers unlimited possibilities of achievement. Jehovah virtually promised Abraham the very stars of the heavens. He was to be the father of a multitude.

"Excelsior" is the motto of Abraham.

Longfellow saw him as a youth of high resolve:

> "The shades of night were falling fast,
> As through an Alpine village passed
> A youth, who bore 'mid snow and ice,
> A banner with the strange device,
> Excelsior!
>
> His brow was sad; his eye beneath
> Flashed like a falchion from its sheath,
> And like a silver clarion rung
> The accents of that unknown tongue,
> Excelsior!"

The man of faith never gives up and never acknowledges defeat, and with it all the man of faith loves the joy of life (Isaac). His faith in growth under the law of life includes obedience to the source of that life, God. If man's pleasures grow too sensual he must be willing to sacrifice them and "do all things as unto the Lord." Then he will find that the sacrifice was like that of Abraham, not a sacrifice of any real joy of life but of some animal or sense quality, represented by

the ram that Abraham found entangled in the thicket.

Jacob represents man's consciousness of identity with God. Like Paul but unlike Jesus, Jacob did not attain consciousness of his sonship, but he was full of idealism, of the vision and promise of great and mighty things for man when he makes contact with God and makes Him his associate and co-worker as Jesus did.

We are all to a certain degree in contact with the divine. If we were totally separated from life our existence would instantly cease. If we could instantly make contact with the tremendous life current of Divine Mind it would be a thousand times more powerful than a heavily charged electric cable. Our body could not stand the high voltage. No man can in the present race consciousness make direct contact with God life and live in his body of flesh. Even our own mind builds up a thought voltage that at certain crises descends upon the nerves and paralyzes them. When this occurs to any one we say he has had a stroke. That is exactly what has taken place; the mind has been so charged with the dynamic force of man's thought that like a thundercloud it has released its energy into the earthly body and burned up its nerve centers, just as lightning or an overloaded wire burns out a fuse.

Here we need a mediator or transformer of energy. Jesus Christ is the great mediator between the natural man, with his feebly charged body cells, and the heavenly glory of God-Mind. Jesus said in substance: "I am the door. No man can enter into eternal life except through Me."

An analysis of mental radiations and the field of force they build up shows the need of connecting minds to make continuous and enduring contacts. From His throne of glory in the heavens God reaches down

through gradations of minds and lifts man to higher and higher states of consciousness. We cannot escape the help we get from teachers; above all from the great master mind Jesus Christ.

But when in divine order we make contact with Divine Mind a mighty transformation takes place in our mind and body. When we pray and sing and praise, the Spirit descends upon us in tongues of fire, as it descended upon the faithful followers of Jesus in the upper room in Jerusalem.

The dynamic force released at that meeting fired the minds of thousands at that time and its reverberations have come down to us through the centuries. That meeting was the culmination of the three years' work of Jesus Christ. The climax of His ministry was the releasing of His body from its earthly life and its merging into the swift energy of divine life, where it met Holy Spirit and made a living bridge over the gulf that separates humanity from the Father-Mind.

With our unified thought and spoken word we here are making a new contact with the Father life and thereby restoring our body to that primal health and wholeness which was ours in the beginning. It is our privilege, and we are constrained to proclaim with Jesus:

"Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

GOETHE SAID: *I am fully convinced that the soul is indestructible, and that its activity will continue through eternity. It is like the sun, which, to our eyes seems to set in night; but has in reality only gone to diffuse its light elsewhere*

The Family

NO TRUTH STUDENT BELIEVES THAT SOULS ARE DROPPED INTO LIFE HAPHAZARDLY . . . HERE THEN WHERE I AM IS MY PLACE . . . GOD PUT ME HERE . . . HERE IN THIS FAMILY IS THE ONE PERFECT PLACE FOR ME.

BY ZELIA M. WALTERS

THAT GOOD THING WHICH WAS COMMITTED UNTO THEE GUARD.

SOME TIME AGO a poet noticed that "blessings brighten as they take their flight." Long before the poet voiced this truth mankind had been learning it, and various individuals, their hearts aching over wasted opportunities, were uttering it in their small circles. "What a blessing I had, and I never knew it until it was gone!" they cry; or "Why didn't I take time to do those little kindnesses while I had the opportunity; and now the door is shut." We all know what those words mean, for we have probably said them ourselves. We have been stumbling over some inestimable blessing, taking it for granted, perhaps finding it even a little tiresome at times, and suddenly it is gone. Then we know.

Our life ought to be a paean of thanksgiving for all the small "common" blessings that fill our days, and instead we sometimes set up a doleful lament for other things. But until our life does become a song of thanksgiving we shall never come into our full heritage of the riches of the Father that are ours by right. It seems to be one of the laws of Spirit that we must appreciate and make fullest use of what we have before we go on to something higher. Certainly we see the parallel of

that law in the material world. You are an employer, considering one of your staff for promotion. Whom do you choose: The youth who neglects his small tasks and whines about his lack of opportunity, or the one who is putting his best into the small task and keeping cheerful over it? The things on earth are patterned after the things of heaven. God, too when looking over His children for promotion calls those who have sincerely and thankfully made use of their small talents.

We take the daily blessings so casually—sunshine, air, light, rain, the beautiful sky over us, the beauties of the country about us, the rich life of the cities, music, art, books, the church, the schools, friendship, the family, God. They are all ours, yet so often we go through the day without any sense of blessing, without sending out one thankful thought, without offering one deed of gratitude. Try doing without one of these blessings for a day, and see how its value rises in your mind. Imagine that you are trapped in a cave, with all the riches of sunshine and nature shut out. How dear they become! How dear! If you are only permitted to come into the sunshine again, you will remain forever conscious of the blessing. Go through the list of your own particular blessings and use your imagination enough to picture what they are worth to your life. Then ask God to forgive you for your blindness, and utter with word and deed your heartfelt thanks.

The family! Very often we consider that a mixed sort of blessing or even no blessing at all. "If I were not hampered by my family I could amount to something," says the young person. "If I didn't have to stick to a little job to support my family I could make a venture and do something big," says the husband. "If I were not bound to the treadmill of kitchen and nurs-

ery I might develop my talents and amount to something," says the wife. But they are mistaken. They have looked at the family the wrong way. Turn the pattern about and look again. If you see truly, here is the way you will recast your statements: "Because of the love and confidence of my family and my responsibilities in regard to them I shall amount to something," says the young person. "Because of my growing children I must not be content with anything but the best. I'll get ready for the better job and take it when it comes, as it is sure to do," says the father. "Because of my creative work of homemaking my talents are growing and expanding," says the mother.

No student of Truth believes that souls are dropped into life haphazardly. If we believe in a God of order and law at all we believe that God took thought of us and placed us in life. Here then where I am is my place. God put me here, because in this place I could best give expression to His truths and carry on His work. Here in this family is the one perfect place for me. The members of this family are a blessing to me, as I may be to them. They are not hampering weights; they are wings to lift me to higher places. If I fail them, they and I will be the poorer. It is a sobering thought, in some ways a terrible thought, to consider what the result will be if I leave my work undone, if through discontent and shortsightedness I leave this, my blessing and my opportunity, and go seeking through the world for something different.

To be sure, people have been leaving their work undone through all the ages from the foundation of the world, not only in the family but in other relations of life. That is why the world has not yet seen "Thy kingdom come. Thy will be done, as in heaven, so on

earth." If every soul had diligently attended to the work that God gave him to do, we should long ago have moved out of the world of sin, disappointment, sickness, unhappiness, and death and come into the world of more abundant life to which Christ pointed the way. Comparatively few people carry on their God-given work. Jesus Christ did. Saints and seers of every generation do it, but too many of us put in our time lamenting that there are no opportunities for us.

Let us try to clear our vision and now look at the family again. What can we do for them? There are so many things we can do for them. The list will vary with different individuals. Perhaps we had better consider first what we cannot—must not—do for them. Usually we consider the positive aspects of a problem first, but here is one where it will be wise to give thought to the "Thou shalt not's."

"Thou shalt not reform the family." You can't do it anyway, but if you have started out with a false conception of your duty, you may break your heart and theirs trying to reform them. Some of the family may seem desperately in need of reform. But you can't do it anyway. All reform, all remaking of a life along new lines, must come from within. Whether you are dealing with a child or an adult, that is where the reform must start. No external rules, admonitions, or compulsions can change the inner life of another. Forget about reforming them. Love them as they are and look upon them as approaching the ideal state of life toward which we all yearn.

"Thou shalt not adopt a martyr complex." Don't let the family know that you are sacrificing yourself for them and that you suffer great pain because of their errors. If you insist on being a martyr you will lose all

influence with the family and become an unbearable person to live with. How many, many "good" people turn themselves into martyrs for the family, and how the family resents those martyrs! If you make sacrifices for the family, don't say a word about it. That's your secret with God, and if it is kept a secret it will bear rich fruit in your life, according to Christ's promises. If their course of life causes you pain utter your protest briefly and good-naturedly—you have a right to state your own convictions on any matter. But after that don't nag. Go on your way cheerfully and continue to love the one you regard as a sinner.

"Thou shalt not come into a holier-than-thou state of mind." Don't be too sure that you are right and they are wrong. What a jolt it will give you when some day of judgment dawns to find out that it was you that was wrong. That is what you will find out if you are intolerant. A woman once said, "I wish I could move away from my neighbor, Mrs. Blank. She is good and kind, but she comes to see me almost daily and says, 'Oh, I wish you could believe as I believe.' She wants me to join some small cult to which she belongs. She is sure they are entirely right, and the church to which I belong is totally wrong." No, Mrs. Blank's cult has not gathered in all the truth. Singularly enough, Truth is free. It lies all about us. The universe is full of it. The worshiping Indian on his mesa can reach out and lay hold of it. The devout pagan finds it infolding his life; the sinful, with a veil suddenly parted before them, see Truth in some crisis of life and find that it belongs to them too. The saints of every creed and cult walk in Truth. You dare not claim any superiority.

"Thou shalt not separate thyself from thy family." All your interests are bound up together. You will go

into the fuller life together, otherwise all of you will know less of joy and fulfillment. A Russian folk tale illustrates this point—it has been so often repeated that a mere outline will recall it to your mind. A selfish, penurious muzhik died and went up to the gate of heaven petitioning for admission. Saint Peter looked out and asked him if he had ever done a kind deed. No, he said, he had not. The saint decreed he could not enter heaven. So the muzhik sat himself down outside the gate to think but was precipitated into hell. There he thought to some effect; and after a while he called up to Saint Peter that he remembered having once done a kind deed: he had given a carrot to a starving woman! A moment later a carrot was lowered to him suspended by a slender cord from the wall of heaven. The muzhik laid hold on the carrot and the saint above began to draw him up to the gate of heaven. As he was lifted out of hell others in that doleful place caught at his robe, and his feet and were lifted with him. Looking down, he saw the wretched clinging to him. Looking up, he saw how slender was the cord. It would not draw more than one up. "Let go," he shouted to those clinging to him; "this is my carrot." But with those words the string did break, and he fell back into hell.

It is together that we shall go into whatever heaven we have set before our eyes. There is no solitary salvation. It will not avail you to retire into a cave in the desert, thinking you will thus escape temptation and be free from sin. It will not avail you to be free from sin unless you also do the will of the Father.

"Thou shalt not bear the family's burdens and make the way so easy for them that their spiritual fiber will grow soft."

Oh, yes, you may lift burdens. That is one of our blessed privileges as we follow Christ's example. But ours will be a temporary aid, until the burdened one finds the way to get real help with his burdens. You will help a child enough to show him how to shoulder his own responsibilities. You will lift the load for those who have sunk in the valley of discouragement, until they come up from the depth again. You will lift the load for the sick by pointing them to the one source of health. You will feed the hungry, bring encouragement to the fallen, and comfort the sad and oppressed. Christ said that these services are the test showing who stands on the right hand in the judgment. But don't support financially some one in the family who is able to support himself. Don't remove every obstacle from a child's path so that he never learns to get over obstacles for himself. Don't allow any one to become a whiner or a shirker. That isn't kindness. We must often remind ourselves that love is not soft and sentimental. It may be very stern. It sets a high ideal and holds the beloved to it, refusing to be satisfied with anything less than the best.

What then can we do for the family so that we may grow Godward together? As Robert Louis Stevenson reminds us in the prayers from Vailima, we may make them happy if we can. We may make all the family life happier than it would be without us. We may encourage and inspire. We may be a center of radiating warmth and light and order and courtesy. Choose the most trying member of the family, and start in now to make him more comfortable, more happy in the home. If some one should describe it to you, you could hardly comprehend how much spiritual growth you will get from this sort of endeavor.

Look at the family again. See how much there is in individual members to love and appreciate and cherish. They will give to you more than you can give to them. Open your heart to receive as well as your hands to give. The family will be a school for all the virtues and graces, a proving ground for all the abilities we may acquire.

The family is your first duty and opportunity. After that there may be other places where God will need you. See that you learn all you can in the place where He set you first. When you go out from the family you will go panoplied with love and blessings, and no matter how far your way leads from that of the family the invisible bonds will remain unsevered. You will not have to look back with bitter regrets, for you will have regarded the admonition "That good thing which was committed unto *thee* guard."

Prayer for Perception

Music, however sweet, of what avail
If ears be not attuned for its receiving?
Or beauty, if unseeing eyes shall fail
Of its beholding through the mist of grieving?

Quicken my soul, O Master, to perceive
The largess which Thy love is daily giving.
Myself a pauper how can I believe
When Thy supply is meet for kingly living?

—*Frances Hull Topping*

Looking for the Good

WE ALL SEE WHAT WE LOOK FOR . . . IT IS EASY AND PROFITABLE TO GO ABOUT LOOKING FOR THE GOOD . . . THROUGH APPRECIATION AND HAPPINESS IN OUR PRESENT GOOD WE LAY THE FOUNDATION AND OPEN THE CHANNEL FOR FUTURE GOOD.

BY K. S. RIEDER

ARE YOU ALWAYS looking for the good, or are you missing your highest good by faultfinding?

By the very nature of our training most of us have had to be critical. We are taught to evaluate things. We are shown good and bad examples in our work. We are carefully trained as to how faults must be remedied by us. We must be able to put our finger on the trouble, to diagnose and to prescribe treatment as surely as a physician.

We become skillful at it, for our very position depends on it, or so we think. We even take considerable pride in the fact that our standards are not easily met.

One morning after church, the woman in front of me turned, her face wreathed in smiles. "Wasn't that a perfectly beautiful solo?" she asked. I was inwardly outraged. Hadn't she heard those two flatted tones in succession? How could any solo be called beautiful when the climax of the whole lovely thing was mutilated with tones nearly half a step flat?

Valiantly I struggled for something to say without telling a deliberate untruth. "It's one of my favorite solos!" I said in a voice that seemed to agree with her

opinion. I wanted to add that it was a crime for any one who sang that well to get up before an audience and make such a crude mistake.

That afternoon I picked up a UNITY magazine that a friend had sent and began to read. It was so cheerful and pleasant that I began to forget the sour taste that the morning's solo had left me. It spoke of the power of our thoughts to bring us happiness and success. I began to suspect my attitude was all wrong.

I thought of my attitude in church that morning. I had been deliberately checking up on things that should be changed, and I hadn't enjoyed the service. Perhaps I should have been thinking about being a responsive part of the audience.

I knew that no speaker or performer could do his best without the help of the audience. Somehow with their help, shown in their interest, the speaker or singer can rise to heights not possible in any other way. There is an electric quality about a responsive audience that enables the speaker before it to give his best. A public speaker or entertainer needs the good audience quite as much as the audience needs the good speaker or entertainer.

The article reminded me of the dean of women at the school I had attended. Each day at chapel her sympathetic interest and attention was fully centered on the speaker, whether he was a student or a visiting dignitary. Her lovely head tilted slightly to one side, she listened to every word. The rest of us listened more attentively to see what she found so interesting. I see now that she had been looking for the good in all that was said.

A much-traveled lady who lived in our little town had this same quality. She always attended town gath-

erings and was appreciative. One day a townswoman spoke to her about it. "Miss Ella," she said, "you've been all over the world, heard the finest speakers and the finest artists. How can you endure the mediocre things in this little town?"

Miss Ella was mildly surprised. Then she smiled and said gently, "Why, my dear, I just 'eat the hay' and let the rest go." I saw she too had been looking for the good.

I reflected how we all see what we look for. Six people look at the same woodland stretch. The artist sees a scene for a beautiful painting, the geologist sees the rock formations and the history of the soil, the farmer sees the amount of clearing necessary to change it into a fertile field, the huntsman sees the possibility of game, and the child sees it as an enchanted playground. As many more might look and find a different thing, yet all see the thing they look for.

The next Sunday, when another soloist began to sing, I was caught unawares and automatically began my old thoughts, wondering if she were going to take a breath where she should in order to sing the high note well. She did not, and I knew the high tone would be pinched and ugly. It was. Her solo was not starting well. She knew it, and soon the audience would know it. I was wretched for her.

Suddenly the article in the UNITY magazine flashed back into mind. Guiltily I remembered that I had resolved to look for the good in everything. I fastened my eyes on the soloist and began to notice that her diction was splendid; every word was easily heard. Her voice was sweet and sincere. She had selected a solo that was melodious and suited to the tastes of the audience. I was half smiling now. She caught my interested

eye and began to sing better, as if realizing my moral support. The solo ended well, and the minister thanked her for the beautiful message her song brought. The curious thing was that I enjoyed that solo more than any I had heard in months. From that time on I began to make looking for the good a part of each day's effort.

I began to lose the desire to find fault. I looked for the good and saw that people really did remarkably well, their training and few advantages considered. Before offering suggestions for improvement I was careful to recognize the good already present.

Shortly after this my superintendent came to observe my teaching. It was early in my first year, and I was eager to make a good impression. To my surprise and disappointment the children did not grasp the new material I presented. I repeated it carefully, but as still they did not understand I took up a different subject. The superintendent left without comment. I could see no good in the situation except that I had presented an honest learning situation instead of taking them over material they knew. Perhaps he would tell me where I had failed.

That evening after school he called me as I passed his office. "I liked the way you handled that situation this morning," he commented pleasantly.

"You did?" I said weakly.

"Yes. So many young teachers become excited and insist or scold when children don't get the point. After you had gone over it thoroughly and they hadn't got it, you went on without comment to something they could do. You didn't impress their mistakes on them. That's a lesson you'll have to present again some time, but because you handled it right today they'll get it next

time. You see if I'm not right."

He was, and he taught me an unforgettable lesson in making what looks like present failure a basis for future good.

Another thing happened that year that proved to me the value of looking for the good. It was the end of the term. I was taking the grades to the teachers. In one room the teacher said: "Jimmy gets an A? I'm so glad. He's failed in everything else. You know he's one of the worst boys in school, but he does try in your class."

I was new in the school. I hadn't known anything about Jimmy's being bad. I had thought him a good boy. Unconsciously I had brought out the good I had been looking for and expecting of him.

It is easy and profitable to go about looking for the good. The world is predominately good. If it had not been, civilization would have destroyed itself long ago. We all know this, yet how we allow our little fears to push aside this wonderful fact!

Nearly all of us are in some way better off than we were five years ago. Are we happier and more thankful, or are we telling ourselves that when we get this or that we shall be happy? Happiness is not in things but in ourselves. We have as fine a chance this moment to be happy as we shall ever have. If we are passing through difficulties at this moment, there is good in the truth that we are never asked to bear more than we can bear and that the difficulties will issue in happiness if we do our part.

The happiness and success of all life is in living each day to the full. If we cannot be thankful for present good why should more good be intrusted to us. Through appreciation and happiness in our present

good we lay the foundation and open the channel for future good. There will never be a more profound truth than this.

Let us repeat often:

"The Lord hath done great things for thee!
All through the fleeted days
Jehovah hath dealt wondrously;
Lift up thy heart and praise!
For greater things thine eyes shall see,
Child of His loving choice!
The Lord will do great things for thee;
Fear not, be glad, rejoice!"

Aware of God

By Ethel Romig Fuller

On the downtown streets today
I was aware of God:
I saw Him in a friend with whom
I exchanged a nod;

In a boy who called hello,
A smiling, old, old face,
A baby's innocent regard,
A young girl's lissome grace.

And I can't help but wonder
If folks could also see,
As I so clearly saw in them,
A bit of God in me!

Why Some Prayers Fail

ALL OUR INTERESTS AND RIGHTS ARE GEARED TOGETHER . . . OUR FATHER HAS MANY CHILDREN, AND EACH OF THEM HAS HIS PLACE IN THE DIVINE PLAN . . . THE GOLDEN RULE IS THE KEY TO MANY BLESSED CONDITIONS.

BY CLARENCE EDWIN FLYNN

ONE OF THE great problems of praying people and those who desire to be praying people has always been that of what is commonly called unanswered prayer. By that is meant of course ungranted petitions at the throne of grace. Many sermons have been preached and many books written in the effort either to explain this result or reconcile people to it. This may be well and good, but it would seem that the best thing to do when our praying does not work is what we do when some mechanism or process does not work. We try to discover what is wrong with it and make the needed adjustment.

I wish to mention five of the most common reasons why some prayers fail. Some fail because of a single reason, some because of various combinations of reasons, some possibly because of all of them together.

The first reason is that some prayers are performances rather than communion. They are attempts to use some formula rather than to contact the divine. This is especially apt to be true of public prayers, but it is sometimes true of private ones as well, occasionally even when they are uttered behind the closed doors of the recommended closet.

It is not difficult to understand how this comes about. Those conducting public worship naturally like to have it beautiful. Those talking with the divine, especially if they are thinking of it in terms of a smoking mountain rather than of a father's armchair, naturally like to honor the greatness of the occasion with ponderous words and majestic sentences. The trouble is that the result is very apt to be a swelling sound rather than an intimate conversation.

When a child comes to make some request of his father or to talk over some problem with him, he does not ordinarily approach him in some special posture, and make a speech to him in an assumed holy tone, with eyes closed and hands clasped. Neither does one friend talk to another in that way. Where acquaintance has ripened into affection formality is cast aside, simple speech and manners are used, and the chief purpose is to understand and be understood.

Prayer is communion, and communion is simply conversation. If one's periods of communion are perfect, so much the better, but the important thing is the establishment of that sympathy between the human and the divine which makes intelligible conversation possible between them. All in all, probably the most effective prayers are the simplest. If one cannot converse effectively in any but his accustomed language, how can he pray effectively in unfamiliar words and stilted speech? Anyway formality puts a strain on sincerity.

Probably that is the reason the Master recommended the closet of solitude for prayer. A person may develop sonorous sentences there, but he is much less apt to do so. If he can be his natural self anywhere, surely he will be in the stillness of a room whose door has shut

him in with Him who looks on the heart.

A second reason why many prayers fail is that they are so exclusively couched in the age-old form of petition, and they take no other form and touch no other point in the possibilities of communion. In other words, they always beseech and never affirm.

Experience with prayer during comparatively recent decades has developed a form of praying not common among the past generations. Their plan was to approach the foot of a throne and present a plea. Sometimes they talked theoretically of putting elements of adoration, thanksgiving, and the like into their praying, but if the praying of bygone periods were analyzed it would be found that petition usually predominated.

There is a place for petition of course, but petition is not what expresses the greatest measure of faith. Our fathers did what seemed best in their day and what we know now is based on what they discovered. Each period however should register some advance.

The affirmatory prayer is growing increasingly familiar. It is likely to be quite simple and informal, but it affirms a thing rather than asks it. The person who uses it does not plead for but assumes the love and power of God. He assumes that any needed blessing is his if all obstructing conditions are removed. He undertakes together with God to see the desirable or even perfect condition that he seeks. He knows that it exists in Divine Mind and that it will come into realization if all discord is removed from without and within himself.

Knowing this, he seeks to keep himself in harmony with the divine purpose, to present no obstruction, and to keep himself so relaxed in the hands of God that any needed current of power may flow through him

without hindrance.

It takes confidence to do this, and confidence is faith. Is not that the reason the Master insisted so strongly that the chief condition to realization is faith? "You shall have what your faith expects," one translator makes Him say to two blind men asking that their eyes might be opened.

The third reason why some prayers fail is that they substitute fervor for faith. The notion seems to prevail with some that the effectiveness of a prayer is measured by the amount of sound and emotion spent on it.

Let us here lay down a fundamental postulate against which all praying and its results should be checked. It is that God is a father and His other name is love. A good parent wants his children to have the best of every needed thing, and God is the best of all parents. Above all fathers He desires that His children may have all possible happiness, protection, and care. Above all fathers He takes care that it is so. This rules out as a possible reason for unanswered prayer any disposition on the part of God to deny His children any good thing. When the needed good fails to come into our life the reason is something else than any unwillingness on His part. With that question settled we are safeguarded against many mistakes in judgment on the subject of prayer. Why then agonize with God to get Him to give us something He wants us to have more than we want to have it?

What earthly father is made more disposed to grant some wish of his children by having them shout at him about it? Why shout at God at all when we know He hears even the silent language of our inmost thoughts?

Excessive emotion, which is harmful to health any-

way, appears only in tense conversations and usually grows from or leads to unfriendly attitudes and unwholesome feelings. Good friends do not grow excited in their conversation, and parents and childen who understand each other do not have to resort to highly strenuous language. If they do, the result is usually less and not more desirable. More hearts are hardened by overdrawn speech than are softened by it.

This agonizing type of prayer is probably one reason why some people grow weary of their praying and fall into the habit of neglecting it. They commit the error of making hard labor of their conversation with their best friend, of making an exhausting burden of what should be a joy and a relief.

Extreme fervor, like the constantly beseeching attitude, suggests a feeling of uncertainty that amounts to a weakness of faith. A person with real confidence does not consider it necessary to speak loudly or plead long. He knows he is speaking to a sympathetic listener. When a person has nothing to fear or dread and when he has no doubt as to the attitude of the one to whom he prays, why should he get excited and anxious about it?

One who wants the lights on does not stand and shout at the switch. He calmly touches it and thus closes the circuit so the power can come on. One who wants his roses to grow and bloom does not stand and scream at them. He quietly does the thing that provides them with divine supply, which does the rest. One who wants the will of God done in his life or in the life of another does not need to tear his hair about it. He only needs in faith to keep open the channels through which the power of God can accomplish his desire.

Have you ever noticed the quiet confidence with

which the master of a great machine throws in the power and constructively controls its operation? One who knows the secret of God's presence handles in a like way the resources of power that He makes available. He works in the spirit of the prophet who said that in quietness and confidence God's people would find their strength.

The fourth reason why some prayers fail is that they seek to sway the will of God rather than to discover it and conform to it. Indeed this is often the reason for making the mistake indicated above. People try to change God's mind about something, and they work themselves into a frenzy because they think this will help to accomplish their purpose.

Who has a right to presume to try to change a will based on perfect wisdom and knowledge? If our will were done without regard for the many other factors that figure in the equation, what wreckage would result! What a blessed thing it is that we cannot always have our own way and that there is One who is wiser than we.

It must be remembered that some prayers should fail. All children at times make unwise requests of their parents. Parents must prove their love by refusing these requests. The heavenly Father has the same situation to meet on a larger scale. When we ask for things that for our own sake or for the sake of others we should not have, He is merciful to refuse our request. Sometimes we also think we have not been heard when we have asked for some lesser good instead of which He has given us a greater one.

One of the most significant prayers of Jesus was that which arose from His garden agony. The flesh asked that the cup might be removed, but the spirit

rose up and asked that the flesh might not overcome it. "Nevertheless not my will, but thine, be done," He prayed. Even in the master prayer by which all praying should be checked He included the request that the will of God be done on earth as it is in heaven.

Prayer without that safeguard is apt to run afield. Realizing what a mighty force prayer is and what a tragedy its misuse is, one should always ask God to deny any foolish requests one may make. Instead of being resentful that perfect wisdom sometimes overrules our human will we should be thankful that it is so. It keeps us out of no end of trouble, and it saves no end of tragedy for the human race.

The point is that prayer should not seek to sway the will of God but to effect an alliance with it. Working against God, one can only fail. Working with Him in the fulfillment of His will, one will not only succeed but will also find one's own greatest blessing. We cannot change the mind of God, and we should not wish to. Our privilege is to change our own mind to conform to His.

The fifth reason why some prayers fail is that they center too much in self, and self is but a secondary word, not to say a negligible one, in the Christian vocabulary.

I do not mean by this that a person may not pray for himself and for things for himself. The Father is interested in our personal needs of course, and our personal development is a part of His plan. The reference here is to praying that is selfish, that seeks privileges and advantages for self without regard to others, and that is reckless of any disadvantage to others. Great power though prayer is and however freely it is at the disposal of us all, we shall find our

praying utterly powerless if it asks anything for ourself that is not fair to another.

The first word in the Lord's Prayer settles this. It is a first personal possessive pronoun and it is plural. It is the word "our." It means that no man comes merely to "his" Father but that he and we come to "our" Father. Our rights before the throne of grace are community rights. They are not exclusive.

This establishes the social viewpoint once for all. In its light we can see clearly that all our interests and rights are geared together. Our Father has many children, and each of them, whoever or whatever he may be, has his rights before the throne and his place in the divine plan. One cannot even begin to pray in a way that checks with the master prayer until one has assumed the fraternal attitude. The golden rule is the key to many blessed conditions, and the mastery of the principles of prayer is one of them.

We have already said that self has its interests and needs. That is true, but one of the best ways to get them served is to seek the same privileges and satisfactions for all. We are sure to have our share when all are blessed.

A certain man in ancient times fell heir to many troubles, not the least of which was the intervention of three misunderstanding friends, who held him mentally "captive." Nevertheless it is said that his captivity was dissolved into freedom when he prayed for these friends who had so troubled him. Probably many a captive spirit would find himself set free if he would extend the scope of his prayers and specialize for a while in the habit of praying for other people. If he chooses the people he would be least expected to pray for, so much the better.

Beautiful Lives

By Della Adams Leitner

Beautiful lives are made of joy,
Brightening joy, heartening joy,
Filling the days with a happy song,
Banishing sorrow and grief and wrong:
Radiant, wonderful joy.

Beautiful lives are made of peace,
Confident peace, trusting peace,
Knowing the Father with loving care
All of life's burdens and trials will bear:
Quieting, restful peace.

Beautiful lives are made of love,
Visioning love, heavenly love,
Thinking of others and making the way
Brighter and better in service each day:
Selfless, enduring love.

Beautiful lives are made of prayer,
Reverent prayer, worshipful prayer,
Thankfully praising the Father of all
For help and for strength that awaits every call:
Grateful, devotional prayer.

Demonstration Has Its Conditions

THE MORE HURRIEDLY OR LESS DELIBERATELY WE SET OUT TO DEMONSTRATE THE PRINCIPLES OF TRUTH THE MORE WE REALLY ADVERTISE OUR LACK OF CONFIDENCE IN THEM. PERFECT FAITH ALWAYS KNOWS THAT THERE IS PLENTY OF TIME FOR EVERY NEEDED DEMONSTRATION.

BY H. E. MIZE

TRUTH JUSTIFIES and rewards its every proper application. The fact that all our mental states are externalized and take concrete form in our body, affairs, or circumstances does not imply that this full result is achieved immediately. There is an outer and an inner (an objective and a subjective) element in all our experience. That peculiar element of an experience which constitutes it as our own experience rather than somebody else's is furnished by ourselves.

A disagreeable, unpleasant, or threatening situation confronts us, let us say. We think that it would be fine if by simply being still and knowing the Truth we could instantly annihilate this objective manifestation which perhaps is the composite creation of months or years of chaotic and undisciplined thoughts and attitudes. We should like to make over the specific external manifestation according to our liking without dealing with the mental causes in their order. We would make the concrete effect to suit our supposed convenience without disciplining the slipshod mental habit and action that caused the effect!

But the purpose of experience is primarily to promote our own growth and only secondarily and incidentally to furnish our world with pleasant circumstances. Therefore when we attack the specific effects or objectifications while ignoring their mental antecedents, we are leaving untouched the whole realm of causes. We may go so far in this error as to blame Truth itself for its "failure" to produce the desired results.

It is fortunate for us that our random thoughts do not immediately take on solid objective form. Since the objective outpicturing of our subjective states requires time, according to our manner of looking at things, we have the opportunity of correcting our involuntary and negative thoughts and moods and then, by thinking after the manner of our own choosing, to overtake, modify, or reverse the results that would otherwise have taken their place among the conditions and circumstances of our life.

The more completely we are functioning on the plane of physical consciousness (which largely coincides with the plane of false appearances) the more real and pressing seem the troubles, problems, and obstacles that confront us. The closer we keep to the eternal realities the less do objective conditions appear to represent the last word or final truth of things. The more thoroughly we are submerged in the world of superficial trivialities the further we are removed in consciousness from the world of principle.

Anxiety and haste are quite out of place in our efforts at demonstration. Truth is so solid and substantial, so transcendental and commanding, so stately and serene, so unchangeable and supreme that our unseemly and excited haste to demonstrate it on a specific occasion is quite unlike the nature of Truth

itself. The more hurriedly or less deliberately we set out to demonstrate the principles of Truth the more we really advertise our lack of confidence in them. Perfect faith always knows that there is plenty of time for every needed demonstration.

Moreover the vehement insistence that a demonstration must be made or a prayer must be answered instantly is quite alien to that attitude of quiet assurance which is the condition of demonstration. The readiness with which one becomes disheartened because the demonstration seems to tarry is the measure of the lack of faith with which it was sought. That calm trust which looks beyond the seeming delay and sees nothing but the infallible Truth never lacks for demonstrations.

Every condition that confronts you is the effect of a cause. Your mental activities are the cause of those elements of any condition which make it a condition of peculiar significance to you. It is a mistake to attempt to deal with such a condition from the standpoint of the assumption that it is exclusively an external fact. Its whole existence depends on a subjective cause. If you want better effects you will have to take steps to initiate better causes. You will have to look to your mental states.

It is not astonishing that offhand and perfunctory affirmations are incapable of securing the instantaneous removal of conditions that are the result of deep-seated habitual mental and emotional states. In general it may be said that a mental state that is capable of producing an unfavorable external condition is favorable to the prolongation of that condition as long as it persists. An effect cannot exist without a cause. Remove the cause and the effect disappears, as the shadow vanishes with the object that casts it. Establish a favor-

able or positive mental cause and the good effect attends it as a matter of course.

Demonstration is a mental fact, and it is an orderly process that must develop and run its course in mind before it can become visible and tangible. Here the reality exists and abides and the actuality, the manifestation, depends on it. Hence the futility of fixing our gaze on an external fact or condition and importuning it to disappear or to take a form more to our liking while we are still nurturing the mental state that caused it. Hence the folly of becoming immediately discouraged because the effect of years of misdirected thinking will not disappear in advance of our change of thought. The accumulated result of false and negative thinking can be annihilated only by removing the thought that sustains it; it can be displaced only by a greater accumulation of true and positive thinking.

Here are two distinct but related means to the same end. One person may be able steadfastly to recognize the perfect Truth in its purity. This removes all support from falsehood and at the same time does away with the demonstration of falsehoods. Instantaneous demonstration of Truth follows this attitude and understanding, for in such a mind Truth is all there is to demonstrate. But perhaps the vast majority of people are obliged to adopt the slower but finally no less sure means of demonstration by replacing the old haphazardly acquired accumulations of negative states and manifestations with the cumulative growth of positive thought and expression. Results come thick and fast after the positive attitude becomes habitual and true thinking begins to preponderate over false thinking. It is certainly unwise to delay this great result by making every apparent failure to demonstrate an occasion

for entertaining a host of negative complaining thoughts. Ground so lost must be recovered at the cost of great effort.

To keep our thoughts fixed on the unpleasant aspects of a condition or situation is not the way to secure its removal. We multiply negative appearances when we give them that respectful consideration which is due to Truth alone. Therefore it is better to give comprehensive attention and recognition to the underlying reality of the matter, deny or ignore the false appearances, and then resolutely put the whole matter out of mind. The ability to do this is in itself a proof of a high order of faith in the efficacy of Truth. This sane and scientific procedure has the double effect of proving our faith and increasing it at one and the same time. It confirms us in our faith in our own affirmations. It drives false thoughts from consciousness and immediately establishes that better attitude which is the basis of demonstration. It permits the subconsciousness to proceed with its sure and direct action, free from the interference of the surface consciousness, which may be predisposed in favor of appearances and prejudiced against the inner reality of things. Having stated the Truth from the standpoint of steadfast recognition of principle, we should then leave the subconscious powers of mind free to follow their own skillful and certain procedure with a minimum of meddling on the part of the surface consciousness, whose province it is not to operate the actual process of mental creation and demonstration.

People who are eminently sane in the other affairs of life may still hold a quite unreasonable attitude toward the subject of demonstrations. Nobody would expect to be able to play a difficult musical composition with-

out first acquiring the requisite skill through practice Nobody would expect to perform great feats of muscular strength prior to the development of that strength. Every one knows that ability and skill in every secular endeavor are proportionate to the intelligent labor that has gone into the acquisition of that ability and skill. But a great many people seem to think that the greatest thing of all—the demonstration of spiritual skill and power—must be divorced from that universal rule, must be an offhand, improvised affair. They seem to think that demonstrations should be forthcoming in response to a little sporadic effort and in advance of the attainment of the substantial spiritual skill and power that can be acquired only by constant and consistent living and acting in the spiritual consciousness. We do not marvel at the instantaneous "demonstrations" of the accomplished athlete, musician, or mathematician; but we are astonished and nonplused because our spiritual demonstrations demand an equivalent amount of preparation!

Certainly Truth above all things must insist on logical and scientific procedure. It would not be Truth if it could deny its own rule and capriciously grant dispensation from the observance of its conditions. All failures to demonstrate the possibilities of the physical sciences arise from the failure to understand or properly apply their laws and principles. All failures to demonstrate spiritual Truth arise from the same cause. All the troubles of life result from ignorance, misapplication, or nonapplication of the principles of Truth. None of these troubles can be corrected except by the understanding and proper application of these principles. Nobody ever got ahead even in worldly affairs by giving more attention and yielding more respect to the diffi-

culties than to the possibilities inherent in the various situations before him. Nobody advances spiritually by giving more consideration to falsities than to the underlying Truth in the affairs of life. If we are spiritually flabby or inept because of past inactivity or wrong activity we can overcome that defect only by building henceforth on the foundation of right activity. We cannot be free from negative thoughts and demonstrations before we build up something in consciousness that is big enough to displace them.

Our capacity for right demonstration depends on our grasp of and our hold on Truth. When the subjective work is properly done the objective manifestation cannot do other than conform to it. When we fully realize this we shall not be dismayed at seeming failures nor seek or want to pick the unripe fruit of unearned demonstration. It cannot be done in any case. But whatever we are ready for is ready for us. The cause of undesirable external conditions never goes beyond our mental states. We have only to deal with our thoughts and the appropriate activities that attend or follow them. Every negative thought or emotion that we entertain hinders the desired results. The fault does not lie in the external world. Complaints are not remedies. To set our mental house in order is to set our world in order. To criticize or lose faith in Truth because of our own shortcomings if for the moment to cheat ourselves of the fruits of Truth, to disorganize our world by introducing our own chaos into it. To accept the testimony of Truth rather than falsehood—that is, to believe Truth—is to live it, to receive its reward. We have twenty-four hours every day to devote to Truth but not a moment to waste on falsehood.

Turn the Tapestry

WE SUFFER OR ENJOY ONLY IN CONSCIOUSNESS . . . TO LEARN TO IDENTIFY OURSELVES CONTINUALLY IN OUR THOUGHTS WITH THE SPIRITUALLY PERFECT RATHER THAN WITH THE MATERIAL AND THE ERRING IS THE FIRST STEP WE MUST TAKE IN OVERCOMING ALL DIFFICULTIES.

BY GRACE IRENE CARROLL

LIFE IS LIKE a piece of tapestry. Looked at from the right side we see a beautiful pattern, harmonious colors, and perfect finish. Viewed from the wrong side we find ragged ends, a rough knotty surface, and a general lack of beauty. Whether we find joy and beauty in life depends upon our viewpoint: spiritual Truth and harmony from one point of view; material lack, sickness, and inharmony from the other. Our life is not meant for material enjoyment only, to be frittered away. We are here to develop spiritually, for we are really spiritual beings, God's children. Let us weave beauty.

Often the beginner in the study of the Unity teaching finds difficulties besetting him, although he may be fully convinced of its truth. It seems hard for him to demonstrate the knowledge he has gained, and he is apparently unable as yet to rise above trouble. Yet he knows that Truth is workable and is meant to help him with his everyday problems. Generally it will be found that his viewpoint is wrong. He is looking at the back of the tapestry.

Within our own consciousness lies the seat and source of all our troubles. We learn from the Unity teachings that it is of supreme importance to think right. Our first need then is to begin applying that teaching. Now nobody can do our thinking for us. We must each individually work out our own salvation. Instead of merely thinking about God or what we conceive of as God we have to gain the viewpoint from which we actually think God's thoughts. We have to learn to be single-eyed, to see only good. If we believe in the actuality of inharmonious conditions of any kind, acknowledge the existence and power of disease, regard ourselves as victims of circumstances, uncongenial environment, ill-health, lack, or any other manifestation of evil, then we are not thinking Truth thoughts or facing our difficulties in the right spirit. We still need to acquire confidence, trust, and faith in God's unfailing goodness. We still need to ask Him to illuminate, direct, uphold, bless, and lead us; to help us see the right side of the tapestry. To seek pleasure and enjoyment merely in the material does not bring out life's beauty of pattern, its harmony of coloring, or its deepest meaning. We are spiritual beings, and life is given us to develop ourselves spiritually. When we stand fast in Truth, we do not really have any difficulties or trials; for inward serenity tends to produce outward harmony.

A woman of my acquaintance bought a newly built small house, with a tiny garden at the rear, on the outskirts of a town. Her grounds were open all around, and in a short time she became aware that people accustomed to do so continued to use her land as a short cut to reach the district beyond, and the constant trek was wearing a path across her yard. It began to

annoy her exceedingly. She had a sign—"No Crossing" —made and erected. But she soon found that it was perversely disregarded; the short cut continued to be used. Unconsciously she began to fight the situation mentally. She weighed the idea of having an inclosing fence put up, but that meant the outlay of more money than she could afford to spend just at the time. Then once or twice she opened her door and spoke somewhat tartly to a trespasser, getting in return only an amused smile that hugely aggravated her and augmented her ire. Then she strung a rope from one end of her porch to a near-by tree, but people frequently lifted it and passed underneath.

At last, completely out of sorts and full of angry antagonism, she realized the utter futility of her efforts. It dawned upon her suddenly that her trouble was all of her own creating. Taking quiet mental stock of the situation, she was dismayed to uncover all the many unlovely traits in herself that had gone into the making of her difficulty: selfishness, self-willed determination to have her own way, unwillingness to be accommodating and helpful, total lack of the Christ spirit. Why not permit neighbors to take the short cut across the lots if it convenienced them? Why be so petty about it? She felt suddenly ashamed of herself, and she was appalled to discover that her mental inharmony was having its physical effect: indigestion, headaches, and loss of sleep. A little sentence of Emerson's recurred to her memory: "The power which things have to annoy us we give them." She found the necessity for recovering her lost serenity imperative. After much thoughtful consideration she decided to put the matter lovingly in the hands of the Father for adjustment. She took down the sign that she had had erected and removed

the rope; and whenever she happened to catch sight of some one furtively stealing through her premises, she substituted silent blessings for her former antagonism and resentment. Gradually her inward harmony was restored, and after a little while she awoke to the realization that her lawn was no longer being invaded and that her privacy was being respected. But best of all, she learned that self-analysis and self-discipline had restored to her a right viewpoint on life and her relations to her fellow men. She had turned her tapestry and learned to apply Truth to the problem, and the difficulty had been straightened out perfectly without any unpleasant necessity for personal protest or interference.

To a large extent our troubles arise from the fact that we accept them as realities. Courageously to grapple with and overcome evil in any form we must awaken to the true nature of whatever trials face us. There is no reality to anything unlike God, good, prone though we may be to consider our troubles as owing to the people, the circumstances, the conditions, or the environment in which we find ourselves. As a matter of fact, they are all owing to our lack of knowledge of God. Few of us ever stop to realize that we suffer or enjoy only in consciousness. Combating evil then as entity in itself, seeking to escape unpleasant surroundings, mentally fighting lack and deprivation, or battling in thought with ill-health is a wrong approach to our problem. We need first of all to adjust our wrong attitude toward these things, to see only good. We can have no worse enemy than ignorance of Truth, and in working out our difficulties it is imperative that we stop looking upon them as realities and begin at once to recognize the actual perfection of our spiritual self.

But it is hard for any one during his first footsteps in Truth fully to divorce his material conception of life in the body from the spiritual Truth of Being. The senses, the body, and all material interests press for acceptance as actual and real. Yet we are told that "the things which are seen are temporal [unreal], but the things which are not seen are eternal [real]." Let us consider a tree. You never see the life of the tree. You see only the material manifestation, the bark, branches, leaves, and trunk. But you cannot put your finger on the life itself. That is spiritual and invisible. Do you say "protoplasm"? But the creative something back of the protoplasm that causes it to become manifest as tree—where and what is that? Life is invisible and intangible. It is perfect and indestructible. It cannot be touched or handled. It is God. Only the manifestation becomes visible. You may cut down the tree, but you have not destroyed the life of the tree, only the manifestation. The life itself continues in other forms and elements as the material tree disintegrates and decomposes.

In the same way our body and material senses are but the imperfect shadow of that other immaterial, effulgent, spiritually perfect self in us, of which the material and visible body is but the manifestation. Jesus said, "I and the Father are one." He identified Himself, not with matter but with the perfect life, with God, the creative principle. That was why He could heal so instantly. His mind saw always the sinless, perfect self where we see an ailing body, inharmonious circumstances, and imperfections.

To learn to identify ourselves continually in our thoughts with the spiritually perfect rather than with the material and erring is then the first step we must

take in overcoming all difficulties. If you believe yourself to be suffering from some form of disease, you must learn to separate yourself from the wrong consciousness and identify yourself with the real and perfect, if invisible, you. When you know absolutely that as a child of God you cannot be sick or sinful or troubled, then the shadows of disease, fear, and inharmony of every sort will begin to disappear. "Ye shall know the truth, and the truth shall make you free."

"But," some one objects, "how can I see myself well and prosperous when my sick body and my impoverished circumstances testify to the contrary? My senses tell me that I am neither in good health nor possessed of affluent means." The answer is, by applying your knowledge of Truth through faith which Paul asserts is an "assurance of *things* hoped for, a conviction of things not seen." It is spiritual faith and not material sight that enables us to look beyond the outward appearance. Science has demonstrated that the senses are occasionally subject to illusions. As a means of communication with the conditions of this material planet upon which we find ourselves they seem far from perfect. Other creatures have finer senses than man. This is shown in the sight of the eagle which far transcends that of man; in the hearing of the deer which is much more acute than ours; in the scent of a dog, for the keenness of which we have no equivalent. We have learned that there are "colors" (radiations) beyond those of the spectrum to which we are limited, colors that our sense of sight is wholly inadequate to recognize. The material senses in fact must often be eked out with artificial aids. No one would believe, for instance, that objects inside of a cast-iron safe could be photographed did they not know for a certainty that it

has been done by the X ray. Who would credit the statement that it is possible to converse with a friend thousands of miles across the ocean over a wire had it not been conclusively demonstrated as both possible and practicable? The material senses report that we are imperfect, ailing, discordant, poor, miserable, blind, and helpless. "God said, Let us make man in our image, after our likeness"—perfect. "Ye are complete in him," says Paul. And we are told that "all things are yours." Being children of God, we are thus heirs to all good. How much will material testimony weigh with him who knows material sense to be so unreliable? How much did it weigh with Jesus? Absolutely nothing.

Being is forever harmonious and immortal. If we confidently believe that "God is my health, I can't be sick," as The Prayer of Faith asserts, we shall hold that thought dominant and not talk disease, fear it, or admit its claims. If we truly believe that "God is my help in every need," we shall not worry about the source of our supply or limit that supply by talking failure, loss, or depression. If we truly have faith that

"All things I am, can do, and be,
Through Christ, the Truth that is in me,"

we shall not be found in the company of skeptical thoughts, entertaining fears, germs, or suggestions of failure. If we know God our Father, the divine creative power, as love, we shall be unable to hug to ourselves animosities, antagonisms, dislikes, or critical feelings concerning any one or to see anything but the real and the perfect in ourselves and others. We shall be unable to think any but loving thoughts about all things.

Let us analyze our difficulties critically and face them honestly. Are they not mostly unrealities that we have been living with, believing them real and actual?

No halfhearted acceptance of the Master's teachings will avail us much. There must be a clear and positive discrimination between the true and the untrue, an unlabored, effective, fully workable recognition and acceptance of the real and eternal if we would see our difficulties and problems vanish in thin air and God's kingdom come. "If therefore thine eye be single, thy whole body shall be full of light," we are assured.

We cannot accept both the real and the unreal, both good and evil, both spiritual Truth and the evidence of the sense mind. We must make our choice and then remain consistent in that choice in all that we think and say and do. If we sincerely believe that God is omnipotent, that good is more powerful than evil, that mind is the cause and source of all effects, we shall naturally conform our thinking to that belief in the handling of our trials and difficulties. We shall consistently depend on the divine All-Power, and our spontaneous inward thinking, our faithfulness to the Christ ideal, will have its beneficial effect in better health and finances and more harmony. These things are no special favor on the part of an arbitrary God. They are the natural and consequent result of a right attitude in consciousness toward every trial that arises to test us. They are the impartial response of divine principle to the human understanding, the blessing of Truth upon those who accept only good, think only good, and act only good. Facing our difficulties courageously, seeing them for what they are—unrealities—and constantly depending upon divine power will bring good to pass in ways we ourselves could never forsee, plan for, or expect beforehand.

"Ye shall know the truth, and the truth shall make you free."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 3, 1938

UNITY SUBJECT—*Initiative through the* I AM.

INTERNATIONAL SUBJECT—*Joshua: A Choice of Loyalties.*—Josh. 1:2-6; 24:14-21.

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

4. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

6. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them.

14. Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah.

15. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of

the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah.

16. And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods;

17. For Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed;

18. And Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God.

19. And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins.

20. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good.

21. And the people said unto Joshua, Nay; but we will serve Jehovah.

GOLDEN TEXT—*As for me and my house, we will serve Jehovah.*—Josh. 24:15.

SILENT PRAYER—*As a child of God I now claim and express my divine nature.*

Moses represents the evolutionary force of new ideas that has been active in the subconsciousness and has brought about there a new and higher phase of life expression. When this expression ceases to be subconscious and comes to the level of consciousness, the work of Moses is finished and Joshua takes charge.

Joshua means "Jehovah is salvation." In the case of the individual man Jehovah is salvation by virtue of the I AM. Jehovah is the "I AM THAT I AM" or, as we now say, *"I am what I am."* The I AM functions in man insofar as man identifies himself with it and uses it to connect himself with power, love, wisdom, peace, and

the other qualities that make for completion in mind and character.

When subconscious feeling no longer rules man, "Moses my servant is dead," and the conscious I AM assumes command. In doing so it works with material furnished it by the subconsciousness. Our true thoughts (Children of Israel) are to be led out of the wilderness across Jordan into Canaan. Canaan means "lowland" and represents the body consciousness; Jordan (the south flowing) the life flow of thought through the body.

The foregoing symbolism is of use to us as we endeavor to think truly of ourselves and to redeem ourselves from the effects of past erroneous thinking. Courage is required for this undertaking, therefore we find the injunction to "be strong and of good courage."

It takes courage to align life with a new and hitherto untried plan that promises perfect results but that cannot take immediate effect because of the mass of error that one has built into one's thought. One first dissolves error through denial, then one begins to put into effect thoughts that are in line with the principles of Truth. The process of denial reaches the inmost recesses of the subconsciousness (the wilderness) and extends upward to the highest, most disinterested thoughts of which one is capable (Lebanon, pure thoughts).

The Euphrates (bursting forth) symbolizes the nervous system in man. This system is another "border" of consciousness that is strengthened and made impregnable through the courage that conquers all things. "There shall not any man be able to stand before thee all the days of thy life." Thoughts of opposition and resistance (the Hittites) fall away as though they had

never been, and we find ourselves free from inner conflicts as we demonstrate freedom from outer weaknesses and disqualifications.

To serve Jehovah is to hold oneself true to the highest principles of the I AM. These principles admit of no juggling. Sincerity and truth are the goal, and we must make our choice of loyalties. "Choose you this day whom ye will serve." The choice once made, we hold to it unwaveringly, denying fear and affirming our power through Christ to lay hold of the substance of Truth through the I AM. "As for me and my house, we will serve Jehovah."

It takes courage to face the future knowing that we have not always kept the law and held to the highest Truth in mind and body; knowing that we reap as we have sown. Nevertheless the right use of the I AM brings us up out of Egypt (sense consciousness), gives us powers to overcome the adverse inheritance of the race (the Amorites) and to establish ourselves in the regenerate life of spiritual consciousness.

To set aside old mistaken habits of thinking and begin identifying ourselves only with the true and right, "we want the will which advances and dictates." We cannot serve Jehovah by resting on past performance; we must go forward each day to new achievement. The law fixes us in the mold in which we hold ourselves. To advance we eschew molds and hold to principles only. To affirm "I am a child of God and partake of His life and strength" in one's period of meditation and prayer and afterwards, when inquiry is made concerning one's health, to say "I am not at all well" or "I have a cold" is to forsake Jehovah and serve foreign gods. For such disloyalties we pay in the reaction from good to evil in our mind and body. In this sense Jehovah

is "a jealous god."

As man summons to his aid the courage that has been called the perfect will and keeps his actions consistent with his affirmations, he realizes that Jehovah is "a holy God," and sees the reason for the commandment "Be holy; for I Jehovah your God am holy." Holiness for him consists in dedicating himself to principle and remaining true to it.

QUESTIONS

1. What does the ending of Moses' and the beginning of Joshua's work symbolize in man's consciousness?
2. What is the meaning of the name Joshua, and what is its significance for man?
3. What function does the I AM serve?
4. Interpret the passage of the Children of Israel from the wilderness into Canaan in terms of individual experience.
5. What is true service to Jehovah?

Lesson 2, July 10, 1938

UNITY SUBJECT—*Faithfulness to Truth.*

INTERNATIONAL SUBJECT—*Caleb: Lifetime Devotion.* —Josh. 14:6-15.

6. Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea.

7. Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart.

8. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God.

9. And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly

followed Jehovah my God.

10. And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old.

11. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in.

12. Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake.

13. And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance.

14. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed Jehovah, the God of Israel.

15. Now the name of Hebron beforetime was Kiriath-arba; *which Arba was* the greatest man among the Anakim. And the land had rest from war.

GOLDEN TEXT—*Let us go up at once, and possess it; for we are well able to overcome it.*—Num. 13:30.

SILENT PRAYER—*I resolve my inner conflicts by holding fast to God as my all-sufficient resource.*

This lesson must be interpreted metaphysically if it is to have any meaning at all. Literally the belief that Jehovah commanded His people to invade a land in possession of another people and drive out the latter in order to possess it themselves is not acceptable. Subjugation and conquest are incompatible with the will of a God of love. That God commands each one of us however to enter into our own consciousness and drive out the "giants" we find possessing it to the detriment of our highest development is understandable.

This is what Caleb's reward for fighting service means.

The name Caleb means "dog." The dog is a symbol of devotion and trust, and Caleb was devoted or dedicated to the divine will. The name represents the spiritual faith and enthusiasm that inspire man not only to cross the floods of mortal thought (the Jordan) that prevent his realizing his worthiest desires but to undertake to overcome certain phases of material thought that are usually accounted most difficult to overcome. The "hill-country" that Caleb asked be allotted to him as his portion of the Promised Land was the home of the Anakim, a race of giants in Canaan. These giants represent the intellectual thoughts and states of consciousness in man that cause him to believe that the outer, formed world is the real source of his strength, power, and good, whereas the truth is that the outer manifestation is only an expression of man's inner thought and word, having no sustaining power in or of itself.

The opening statement of verse 6, "The children of Judah drew nigh unto Joshua in Gilgal," indicates the preparation one makes in order to enter into a higher consciousness when through prayer and praise (Judah) one arouses the I AM to deny sense bondage altogether (Gilgal). As we scatter the darkness of sense thoughts we pave the way for a permanent rise to a higher consciousness.

Caleb reminded Joshua of Jehovah's promise that he should possess the land because of the spirit of faithfulness and obedience that was in him. Man obeys the divine law when he identifies himself only with what is Godlike in his nature and in full trust and confidence looks to God as his sole resource. When he is true to his inmost convictions he proves himself akin to the

divine. When Caleb and Joshua were sent to spy out the land, they reported what they actually saw, and gave as their opinion their honest conviction. They listened to no fears, entertained no doubts, but stoutly advised Moses to continue the advance into the Promised Land.

When we undertake to prove the truth of the divine law in our body and affairs, we need faithfulness equal to Caleb's. We succeed in carrying our undertakings to a successful conclusion only when we wholly follow Jehovah in fearlessness, courage, clear judgment, and wisdom to see and claim the affirmative side of life. We demonstrate health when we look wholly to Jehovah as the source of our health and life and refuse to admit or recognize adverse symptoms or conditions. Fear and faithlessness prove nothing but failure. "As I live, saith Jehovah, surely as ye have spoken in mine ears, so will I do to you." It behooves us to speak what we wish to see made manifest rather than what we in mortal blindness fear to see.

Giving ear to fears and misgivings is not following the divine law. It is building up cowardice where courage should hold one fast. Where the heart melts God is not the mainstay.

The number forty symbolizes completeness. Caleb was forty years old when he went to spy out the land of Canaan and returned with a true report. Because he wholly followed Jehovah in holding firmly to the truth that spiritual power surpasses any mere physical manifestation of power his word was made true of him individually. At eighty-five he said, "I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now." Wholly following Jehovah leads to physical as well as moral

and spiritual strength.

The mental result of following Jehovah is especially pronounced. The intellectual acceptance of external forms as the true reality gives place to the understanding that spiritual substance is the true reality. Joshua destroyed Hebron, the city of the hill country that was given to Caleb as his portion. Arba, the name of "the greatest man among the Anakim," is the term for four, symbol of strength and stability but here representing the reasoning of the sense mind in man. It must therefore give place to spiritual understanding and faith (Caleb).

QUESTIONS

1. What does the name Caleb mean, and what does it represent metaphysically?
2. Give metaphysical significance of the giants called the Anakim.
3. How does man obey the divine law?
4. What is it "wholly" to follow Jehovah?
5. How is health demonstrated?

Lesson 3, July 17, 1938

UNITY SUBJECT—*Wisdom and Judgment.*

INTERNATIONAL SUBJECT—*Deborah: Emergency Leadership.*—Judg. 4:1-9, 12-14.

1. And the children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead.
2. And Jehovah sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth of the Gentiles.
3. And the children of Israel cried unto Jehovah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.
4. Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

5. And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment.

6. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, *saying,* Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7. And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

8. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go.

9. And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

12. And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon.

14. And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

GOLDEN TEXT—*Who knoweth whether thou art not come to the kingdom for such a time as this?* —Esth. 4:14.

SILENT PRAYER—*God goes before me, and in His strength I am confident and watchful.*

This is a lesson in spiritual overcoming, and it is of wide general application. The name Ehud (united, strong) represents faith strengthened by conscious unification with spiritual Truth. When this type of faith is lacking in the heart, the religious instincts of

man no longer function properly. "The children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead."

Man is a creature of intelligence. Even in his uninspired state he is instinct with it, but the intelligence that inheres in the elemental life forces is not in touch with Spirit or under its dominion. The name Jabin (perceiving, knowing, intelligent) represents the knowing quality of the elemental life forces. Once in control of man these do not give over their activity before he brings his combined will and spiritual discrimination (Barak and Deborah) to bear upon them.

Deborah means "a bee," Barak "lightning." Both meanings indicate the active quality of spiritual power when it is aroused in the mind. Discrimination is a soul quality. The woman Deborah represents the soul, which guides man in all matters involving his religious interests (the Children of Israel). The will (Barak) does not function successfully without discriminating judgment. Thus Deborah must accompany Barak on his march against Sisera and the hosts of Jabin.

The name Sisera means "fermenting," "boiling." It represents the great aggressiveness, passion, inner unrest, and lack of poise that prevail among the life forces of man when he is out of touch with spiritual things. Dissatisfaction seizes on him, and his powers are turned into destructive channels ("nine hundred chariots of iron").

Discriminating judgment leads to action. Inaction and indecision have no part in the consciousness of one who exercises such judgment in ordering his life. "Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand." To know when it is time to act and what the action

should be is proof of divine guidance, and it is a guaranty of victory, as surely as ill-advised action spells defeat. Great souls have always recognized the confluence of the deed and the hour.

To assure ourselves that we are divinely led and to guard against possible misleading by an overactive imagination we affirm that the Spirit of the Lord goes before us and makes plain the way. The affirmation clears the mind of uncertainty and doubt, leaving it open to an impression of the right course to follow. "Is not Jehovah gone out before thee?" An affirmation of divine guidance gives the confidence and assurance without which no undertaking can be wholly successful.

Confidence and assurance are modern terms for active faith, a quality that must be present in spiritual judgment. Barak, who represents the executive ability of the active will, felt confident only in the presence of Deborah. "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go."

The River Kishon represents a difficult current of thought, such as the transforming of the intelligence of the elemental life forces into spiritual power in the life. The report of an army of ten thousand men stationed in a strong position on Mount Tabor was enough to draw out Sisera with all his forces ready for battle. His equipment was superior to that of Barak, but he was at a disadvantage from the beginning in his position on ground lower than Mount Tabor.

Mountains stand for lofty, exalted thoughts, which have greater power to transform the life than thoughts of aggressiveness. The first step towards carrying out or solving a problem is to establish one's thought on a high level and maintain that level. When the time comes to act the thought is then brought down and concentrated

on the details of the problem. "So Barak went down from mount Tabor, and ten thousand men after him." Concentration multiplies the power of the active will as it increases the power of thought.

QUESTIONS

1. What has faith to do with spiritual overcoming?
2. What does the name Jabin mean?
3. Explain the symbology of Barak's insistence on having Deborah accompany him to battle with Sisera.
4. To what does discriminating judgment lead?
5. How may we be sure that we are divinely guided?
6. What does the River Kishon represent? Mount Tabor? Why did Barak descend from Mount Tabor?

Lesson 4, July 24, 1938

UNITY SUBJECT—*The Sword of the Lord.*

INTERNATIONAL SUBJECT—*Gideon: Following God's Plan.*—Judg. 7:4-7, 15-23.

4. And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7. And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place.

15. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped; and he returned into the camp of Israel, and said, Arise; for Jehovah hath delivered into your hand the host of Midian.

16. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers.

17. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do.

18. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon.

19. So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands.

20. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon.

21. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put *them* to flight.

22. And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host; and the host fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath.

23. And the men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian.

GOLDEN TEXT—*Have not I commanded thee? Be strong and of good courage.*—Josh. 1:9.

SILENT PRAYER—*I deny the claims of materiality over me and rely on the freeing power of the creative word.*

Depth of conviction is necessary to every undertaking that calls for sustained effort and unwavering loyalty. Where there is deep conviction there is also intensity of feeling. One feels strongly on matters involving the substance that commands one's faith.

In this lesson we have an instance of depth and intensity of feeling on the subject of God as the unerring guide of man's life endeavors. Gideon means "impetuous warrior," and the metaphysical import of the name is denial. What he denied was the power of material conditions to create strife and contention and maintain them in man's life. Midian means "strife," "contention," and the Midianites represent man's habit of gaining what he seeks by methods employing this form of expression.

Gideon did not employ strife or contention. On the other hand, he banished it from the ranks of the Children of Israel. First he looked to God to show him what to do, and next he did exactly what he was told by the angel of Jehovah. He entertained an intense conviction of God's interest in His children, and he proved for himself the authentic nature of the source of his conviction.

"The sword of Jehovah" is the creative word that each of us may speak at will. As a battle cry it gains effectiveness through being repeated by three hundred throats. Faithfully speaking what is true in the spiritual realm and putting into our words the power of spiritual realization, we succeed in demonstrating freedom in the threefold realm of mind, soul, and body. This realm is represented by the three hundred men chosen to follow Gideon for the purpose of routing the Midianites. Aside from mind, soul, and body man has no need of salvation, and all external considera-

tions may be left out of account. "Let all the people go every man unto his place."

The "camp of Midian" represents the multitude of striving, contentious thoughts that swarm through the mind of one who is in sense consciousness. He whose thoughts are filled with contention is a stranger to peace and safety. Instead of being possessed of serene confidence he is a prey to apprehension and nameless fears. The dream that one of the Midianites told to his fellow was at once interpreted by the latter to mean the "sword of Gideon," a fact that gave Gideon his cue and inspired his battle cry. He who rests in God finds cause for worship in the same circumstance that strikes terror to the heart of the unbeliever. "It was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped."

Concerted action gives power. The three companies of men were equipped with like implements and directed to use them as Gideon did. Concert—all doing the same thing at the same time—gave the impression of large numbers joining in the attack, whereas the three hundred merely "stood every man in his place round about the camp." With torches in their left hands and trumpets in their right, they could not have used hand swords if they had had them. Their sword was the sword of their lips wielding the power of Spirit.

We put strife and contention to flight in consciousness when we stand firm and unmoved in our place, the torch of understanding in our left hand and the trumpet to proclaim the coming triumph of Truth in our right. When Truth is enthroned in the heart of the individual and acknowledged as the power by which he lives, it demonstrates itself. Error is not attacked in the process except by denial. We deny it any claim on or

power over us as with the creative word we descend into the contentious consciousness.

Gideon and his men put the Midianites to flight with shouting. In the noise and confusion the latter fell upon one another, and their destruction was of their own doing. Thus strife and contention prey upon like states in mind, so that as soon as one cause of disagreement is removed another takes its place. The power of Spirit alone suffices to do away with these destructive states of mind and to restore one to a consciousness of quickening, vitalizing life (Beth-shittah). An aggregation of joyous, harmonious thoughts of substance activity (Abel-meholah) then takes possession of the mind, as the idea of peace, joy, and good thoughts in consciousness (Tabbath) finds entrance into substance and takes on form and shape (Zererah).

QUESTIONS

1. What is the metaphysical meaning of Gideon?
2. What is the "sword of Jehovah" that Gideon wielded?
3. What is the significance of the number three hundred, the number of the men in Gideon's band?
4. Interpret the meaning of the Midian host.
5. How does one banish strife and contention?

Lesson 5, July 31, 1938

UNITY SUBJECT—*Human and Divine Strength.*

INTERNATIONAL SUBJECT—*Samson: Strength and Weakness.*—Judg. 14:5, 6; 15:11-14; 16:15-21.

5. Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah: and, behold, a young lion roared against him.

6. And the Spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid; and he had nothing in his hand: but he told not his father or his mother what he had done.

11. Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new ropes, and brought him up from the rock.

14. When he came unto Lehi, the Philistines shouted as they met him: and the Spirit of Jehovah came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands.

15. And she said unto him, How canst thou say, I love thee, when thy heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16. And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death.

17. And he told her all his heart, and said unto her, There hath not come a razor upon my head; for I have been a Nazirite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath told me all his heart. Then the lords of the Philistines came up unto her, and brought the money in their hand.

19. And she made him sleep upon her knees; and she called for a man, and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him.

20. And she said, The Philistines are upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at

other times, and shake myself free. But he knew not that Jehovah was departed from him.

21. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

GOLDEN TEXT—*Be strong in the Lord, and in the strength of his might.*—Eph. 6:10.

SILENT PRAYER—*I dedicate the strength of my body, mind, and soul to the service of Truth.*

The name Samson means "little sun" or "sunlike." That a man who was fitted to judge Israel and therefore to enlighten and sustain those who were seeking freedom from sense dominion should have proved a lamp under a bushel is not easily understood when we consider the prophecy concerning the birth and qualifications of Samson and the work he was meant to do. The sequel to this story can be explained only by the fact that man is free to will that his life be spent on the sense level or on the spiritual level, as he may choose.

The Philistines (rejected; infidels) represent forces foreign to Spirit or opposed to all spiritual discipline. Their power was centered in the five great cities of Ashdod, Ashkelon, Ekron, Gaza, and Gath, all of whose names have meanings connected with the realm of sense. These five cities in fact represent the five senses unredeemed by the touch of spiritual power.

When Samson therefore, whose mission was to begin to deliver Israel from the oppression of the Philistines, in early manhood formed an attachment for a Philistine woman, he made his first mistake. Man's strength is measured by his attachments and the depth of his interests. If he is attached to the things of sense he expends his strength in physical ways. If his interests gather around ideas he puts his power into

his thought, and his ideas expand and amplify in new and greater ways. He creates by correlating ideas that no one before him has thought to connect.

The idea of overcoming the appeal of the senses is best realized by correlating it with the idea of transformation. The power of the senses or the physical nature is to be changed by being elevated to a higher equation, that of spiritual power. The power of reflection is a step in the process of freeing man from sense dominance. A certain detachment comes with reflection, and detachment is freedom from sense dominion.

Samson did not trouble to learn detachment. Attachment came more natural to him, and he yielded to that instead. With attachment came an inevitable hampering of the higher will, leaving him deaf to all considerations but those of the self. He could not be dissuaded from marrying the woman of Timnah.

The name Timnah means "allotment" and represents the erroneous race belief that a share of man's life forces rightly belong to the purely physical or sense plane. The fact that disaster befalls those who accept and act upon this belief is an unerring sign that man's forces are intended for metaphysical rather than physical expression. The young lion that "roared against him" on his way to Timnah was a token that Samson's father and mother would not have misinterpreted. Samson however, by killing the lion, ignored the token, and the more easily to have his way "told not his father or his mother what he had done."

Violence is the natural expression of the sense man. He does not overcome error by fighting it; he only becomes the more deeply involved in it. After Samson had taken vengeance on the Philistines for the death of his wife and father-in-law, he was forced to hide in

"the cleft of the rock of Etam," whence he was dragged by his own people and bound with new ropes, that he might be turned over to their conquerors. Etam (lair of ravenous beasts) represents aggregations of thoughts in consciousness given over to force or violence. He who gives way to vengeful, warring states of mind in his conflict with seeming error fails to magnify the good in his thoughts, and is unable to realize the spirit of love. Samson yielded to the three thousand men of Judah, but at the first sight of the oncoming Philistines he snapped his bonds and indulged in another orgy of destruction. His strength was spent in negative ways, and the result consequently was not permanent.

Delilah (languishing) represents sensuality. Samson's downfall was the result of his attachment for this woman in the valley of Sorek. Sorek, meaning (reddish; choice vine) represents a very material aspect of life. Instead of being the fruit of the true vine or Christ, the life that is given over to sense expression takes on a very material and corrupt appearance.

Samson at last showed Delilah "all his heart." His capture by the Philistines followed swiftly upon this surrender. The strength and understanding of Spirit are necessary for transforming human into divine strength. Sense dominance tends to blot out man's spiritual perception ("put out his eyes"), leaving him to grind in the prison house of a mortal body instead of ministering in the temple of Jehovah (the regenerated body).

QUESTIONS

1. What is the meaning of the name Samson, and how is his life explained?
2. What do the Philistines represent?
3. How is the appeal of the senses overcome?
4. Did Samson use or misuse his strength?
5. How is man's strength transformed?

Meditative Prayer

BY BLANCHE MARIE PETERS

Loving Father, I thank Thee for the new day that Thou hast given me in which to work out my salvation, and to serve Thee by helping myself and Thy other children, my brothers and sisters in Christ.

With Thy help I erase from my consciousness all mistakes of the past, knowing that these are but steppingstones to my inevitable success; I also erase others' shortcomings from my memory and forgive.

I neither live in the past nor seek to know the future, but I use my blessed privilege to make this day a complete and perfect day, knowing that now is the only time I can call my own.

Thou holdest my life in Thy bountiful hand so that no evil can befall me, for Thou art divine love and dost guide me, guard me, and prosper me always.

Silent UNITY

In the quietness and confidence of God within me I am established in wisdom and understanding.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

Consideration of the fact that a well-rounded understanding is essential to a forceful presentation of Truth should arrest the attention of every metaphysician who expects success.

Many teachers become weary and lose interest in the work because they have not kept up an inner contact with the divine source of wisdom and understanding. Like the prodigal son, they have taken the original inheritance of Truth and formed a consciousness separate from the Father-Mind. Then they have exhausted the substance of that first illumination and there is a "famine in that country." A return to the Father-Mind will ultimate in a bestowal of all the rich ideas symbolized by the presents given to the son by the father in that prosperity parable.

Every doctor and every metaphysical healer knows that Mother Nature does her mighty healing work in silence. Yet in spite of this there is that constant clamor and clatter to do something in the weak and impotent realm of things.

In mental ways metaphysical healers often probe for the cause of the trouble and neglect the acceleration of the Spirit of life. Concentrate on the one Mind in quietness and confidence, and the light that flashes within will reveal the cause without mental probing.

In demonstrating prosperity the same law of wholehearted trust in the one all-providing good gives the safest and most satisfactory returns.

Many metaphysicians get quick responses by a rapid-fire barrage of words uttered in staccato intonation.

This however is what Jesus called taking the kingdom by violence. "The kingdom of heaven suffereth violence, and men of violence take it by force."

Please do not understand that we mean to minimize the importance of the spoken word, because we all know that it moves to quick action in the external world, but that word should be based upon a stability gained by concentration on the inner Spirit-mind. Then we can say with Jesus, "The words that I have spoken unto you are spirit, and are life."

Jesus taught in the parable of the sower that the word depended for its fruitfulness not only on the mind substance or soil but also on the thoughts that the thinker allowed to be planted there. "When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one* [that is, ignorant personality], and snatcheth away that which hath been sown in his heart." Then there is the unstable mind that lacks persistence in Truth. He endures for a while, but when tribulations or persecutions arise he stumbles. The thorny mind means "Don't touch my possessions." Jesus deftly points to this familiar mind as that of the person who lets "the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Then there is the "good ground," the mind rich in spiritual experience and understanding, the mind of the person who "verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty."

The earnest seeker after Truth may profit by applying to himself these illustrations of Jesus. If he is not getting on in his spiritual unfoldment he may find that his mind is functioning in one or more of the ways that prevent the attainment of his ideals. It is comparatively easy to correct mental aberrations when one gets the

clue to the wrong trend of thought.

Rest in the assurance that there is a spiritual intelligence within the world and that it is possible for any man who will industriously seek it to find it and make definite contact with it and through that contact to be guided in all his ways.

In the evolution of the race we are in a period of mental confusion and apparent spiritual darkness. Our ideas of the stability of matter have been modified. As the ideas of the race break up so the material pictures melt like ice in the spring. This affects governments and their grip on lands, ecclesiastical bodies and their imaginary heavens and hells, financiers who lay store by money, stocks, bonds, houses and lands, in fact all those who are looking to materiality in any of its forms. These are all losing their grip on those transitory things because the spiritually minded are projecting their true ideas of real values into the world. "Behold, I make all things new."

HEALING THOUGHT

In the quietness and confidence of Thy Spirit within me I realize Thy abundant life, and I am healed.

PROSPERITY THOUGHT

My mind is stayed on Thee as my unfailing resource, and I am in all ways prospered.

(Use from July 20 to August 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

A MONTH OR SO ago I wrote to you asking you to pray for a friend of mine, E—— H——, who was near death. I wish to take this opportunity of thanking you. I really cannot put into words my appreciation, as my friend is well on the road to recovery, in fact is working again. Again my grateful thanks to the Father and you for such wonderful help.—*Mrs. J. B., Richmond Hill, N. Y.*

I AM VERY happy to write you that my little niece is up and well on the road to health. I thank God and praise Unity for your wonderful work. What a comfort Unity is. I am very thankful there is such a place to turn to in need. Inclosed please find my love offering. Thank you again.—*Mrs. H. S., Long Beach, Calif.*

YOU MAY discontinue prayers for my nephew, as his hand which was terribly burned through the bursting of an oxyacetylene machine is now wonderfully healed. Badly charred, the hand has grown new flesh and new skin, and will not be scarred. The doctors expected to be ages grafting skin, but thanks to your wonderful help, his hand is now perfect again. God is

good to us, and we are all grateful to Him and to you. —*Mrs. E. M., Durban, South Africa.*

I WANT TO thank you very much for your prayers for my sister's eyes. She had lost her sight, but now she can see again. Thank God and thank you all. Her doctor, who is a specialist in this city, said there must have been some powerful prayers sent out for her. Isn't it wonderful? Thank you all sincerely.—*Mrs. I. C., Seattle, Wash.*

I WISH TO thank you for the healing prayers you so kindly said for me, as my asthma has left me. It is the first rest from it I have had in twenty-six years. You don't realize how grateful I am to you all and to the Lord for such a demonstration. May the good Lord continue to bless you for your beautiful work.—*Mrs. R. M. R., Fresno, Calif.*

LAST January I wrote to you asking for prayers for H—— T——, who had been seriously injured in Mexico City. At that time his back and one foot were in a cast, and the doctors said that if he did recover, he would be crippled for life. Almost immediately after I wrote to you he started to improve, and now the casts have been removed and he is back at work. The doctors are greatly puzzled, for when they removed the casts they found that the bones had knitted perfectly and that he was not crippled. One of his relatives, who is not a Truth student, told me that she is positive that your prayers are responsible for his wonderful recovery. Inclosed is a love offering. Please accept it in Christ's name. God bless you all.—*F. H. G., Aurora, Ill.*

ABOUT a month ago I wrote to you for prayers for my mother, who was very ill. I am happy to tell you she

is getting along just fine. We want you to know that we appreciate what you have done and thank you from the bottom of our hearts.—*Mrs. L. A., Flint, Mich.*

Filled with Plenty

THANKS BE to God, who is the giver of all joy, all happiness, all good, our prayers have been answered. Thank you for helping to bring this happiness to us, and may God bless you and your wonderful work at Unity. This pouring out of blessings started when people came to us for an option on our mining property. Money has been coming in in small amounts, gifts, and checks we never expected. Now the biggest check of all is handed to us and our mine is sold. May God pour out His richest blessings on you.—*Mrs. A. H. W., Hill City, S. D.*

I HAVE BEEN wanting to write to you for some time to tell you of the demonstration I made in the buying and selling of my property. You certainly gave me plenty of help on this and it worked out beautifully. I am deeply grateful for this and the very peaceful atmosphere that surrounded the whole deal.—*Mrs. H. M., Louisville, Ky.*

SEVERAL months ago I wrote to you for prayers that I might secure a position after graduating from high school. I am now working and want to express my gratitude for all that you have done for me.—*R. W., Webster Groves, Mo.*

I WANT TO thank you for your prayers for my son C——. I wrote to you for prayers that he might get work, and he got a good position with his old firm, with good opportunities for advancement. We surely

thank you all for your prayers and kind help and past favors. This has brought my son to realize that there is great power in prayer. Again many thanks.—*Mrs. J. H., Emporia, Kans.*

He Shall Have Abundance

IN CONNECTION with the prosperity bank drill I particularly liked the prayer. Also please know that the very morning the bank came my father phoned to say that they had rented their suite and that he was working and was in better health than he had been for some time.—*H. B., Regina, Sask., Canada.*

SINCE YOU sent me the prosperity bank my husband's business has increased by leaps and bounds. I am very thankful to God for the dear friends in Unity praying for me and teaching me how to pray. I wish you every blessing.—*Mrs. M. L., Amarillo, Tex.*

Search the Scriptures

AFTER RECEIVING your very inspiring annotations and carefully studying them I am sending in my lesson. You may never know how much I am benefited. Little I ever thought that a correspondence course would be worth the while. I do so praise God with thankfulness because I have had the opportunity of doing this work. I am sending along a little offering to help carry on the work so that others may be helped also. May God bless you.—*M. H. B., Houston, Tex.*

TRULY I praise God for you. The annotations attached to my paper enabled Spirit to bring into my consciousness a deeper understanding, for which I praise God.

May the inclosed offering bless you as it goes out through you to others as my releasing it to you blesses me.—*G. W. W., Henryetta, Okla.*

My Help Cometh from Jehovah

I NOTE the many statements in *Weekly Unity,* and have intended dropping you a line to tell you how much I have enjoyed your paper. Also, to tell you in a few words what your teachings have done for me.

I have always trusted in a divine Being, and believed that He rules the affairs of men. But I have become more firmly convinced, since I have been a Truth student, that He will always care for us, and give us what we desire and need, if we but let Him.

The affairs of my family and myself were in a terrible state about a year ago. You probably remember the letters I wrote to you about it all. We took your advice, letting some one more powerful than ourselves solve our problems, and it worked fine. Since then we have received all we have asked for and more.

Today when I have trouble, if there is such a thing as trouble, I always turn to Him, and then everything is all right.

We appreciate the fine things you are teaching people. We appreciate what you have done for us through your periodicals and literature.

Sincerely yours.—*L. R. S., Tuscaloosa, Ala.*

He Is My Refuge

I AM A businesswoman. Last summer we had a sales contest with eight prizes: all-expenses-paid trips to Florida for two weeks. The contest lasted for two

months. I prayed that I might win one, and I made every effort to do so. Well, I did. Since then every prayer has been answered almost immediately. Unity has taught me how to pray, increased my faith, made me happy, and made me realize that I have things that money cannot buy: a little boy three years old, a comfortable home, a fine husband, and a job with unlimited possibilities. I have been going up ever since I started to read your literature. I am so thankful for Unity, and I just want you to know what wonderful work you are doing. Thank you again for everything.—*Mrs. J. M. J., Chattanooga, Tenn.*

I HASTEN to inform you that our prayers have been answered. Today I received a telegram from my grandson saying that he had grades in the law school classed as excellent and that he and his wife would arrive home for a two-day visit. I am too happy for words. I know that it was your prayers along with mine that brought this about. I cannot thank you enough.—*C. B. S., Ventura, Calif.*

A MONTH AGO I wrote and asked you to join me in prayer. Our prayers have been answered, and everything has worked out well for us in every way. Praise God, and thank you. Please accept my love offering for all your help.—*Mrs. E. McP., Cedarville, Calif.*

Unto Us a Child

I WANT to thank you from the very bottom of my heart for your very great help during my confinement. I want you to know that our "Unity baby" is a healthy boy. I had an easy time and a quick delivery. For all my blessings I am grateful.—*Mrs. C. M., Hamilton, Ohio.*

I THANK you and bless you for your thoughts for me during my confinement. A daughter has been born to me, and she is perfect in every way. Her birth was easy and normal, and I know that God was with me momently.—*Mrs. J. R. Van V., Rye, N. Y.*

****

His Truth Is a Shield

THREE WEEKS ago I found it necessary to take a very hazardous forty-five-mile drive in the mountains on a dirt road. My sister and I asked for divine protection as we drove through some bad country. Suddenly the bank on the outside of the road caved in under the front right wheel and we dropped as far as we could into a four-foot hole. I was hurled with a great deal of force into the windshield, which was shattered into a million pieces. The first thing I remember was hearing some one say, "Her neck is broken." I immediately began to declare, "There is no power but of God." Gradually I came to completely and walked away from the others. I was able to get home with very little discomfort. It is just three weeks since it happened, and I am up and around, with not even a scar to show for the accident. I do appreciate your help and am grateful to God also. —*Mrs. Z. K. B., Klamath Falls, Oreg.*

I WISH TO express my sincere gratitude for an answered prayer. Just the other day I lost a brief case with some priceless papers and documents in it. At once amid a very confused and somewhat hopeless frame of mind I declared the truth. I also sent you a card asking your kind help, and even before the card had had time to reach you a small boy returned my brief case. Thank you for the love you are expressing to all who call upon you.—*C. T. J., Chicago, Ill.*

Father, I Thank Thee

PLEASE accept this love offering as a token of appreciation for your kindness and help. It seems to me that the Unity teaching expresses more nearly the Christ idea than anything, and I am deeply grateful for my acquaintance with it. May God increasingly bless you for the wonderful work you do in revealing His kingdom to the world.—*H. L., Tewksbury, Mass.*

THE STUDY of Truth has brought us many blessings and much happiness and contentment. My husband and eldest son have steady employment, and my younger son is earning his own way through the University of Washington. We have just bought a home, which makes us all very happy. We feel that we have much to be thankful for. We pray that God will bless you all in your wonderful work.—*Mrs. H. W., Seattle, Wash.*

Study to Be Quiet

I WISH TO thank you kindly for your help in enabling me to pass my mid-term examinations. I did have faith in my divine self and confidence in my ability to do the work. I did not feel disturbed or excited throughout the entire time.—*J. F. F., Big Spring, Tex.*

I WANT to thank you for your prayers. The results were fine. My grade in the examination was 99, which is very good. I am grateful for all your wonderful help. —*O. L., Washington, D. C.*

MY STUDENTS' concert was a marvelous success. How I rejoice to know that God was with us through your prayers! My heart is overflowing with gratitude to you all at Unity.—*C. L., Boston, Mass.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Last month my husband could earn but seventeen dollars. We have tried to save our home by mortgaging it but without success. This morning he was taken to a hospital for an emergency operation, and we have no money. Our car is in a garage and held for the repair bill, and our household bills are way past due. I don't understand it all. Please tell me why all this trouble comes to us and why our prayers are not answered.—*Question answered by Silent Unity.*

We have faith in God to believe and to know that even by now things look better and brighter than they looked when you wrote to us. The reason we know this is because your writing was in a sense a prayer. You expressed a belief in God's power to help you, and God never fails to bless when man believes. He has already answered your prayer. Your husband is better. You have more peace and positive faith and poise. Your affairs are being cared for in whatever way God has seen best to care for them.

You ask why conditions have become as they are described by you. Dear friend, they have not. The appearances that have so distressed you are not the true condition of your affairs. God is in charge of your world, and His divine order is eternally established. The outer show or appearance may not look orderly, but behind all the seeming condition is God, mighty, powerful, wise, and loving. He is caring for you, so fear not.

As to why the appearances come into man's experience it is not for us to know or to say. We do not pretend to read the thoughts, beliefs, and desires of men's hearts and minds. We know however that God knows all. We know that as man believes within himself so is he. If he comes to believe in error or inharmony rather than the real, the harmonious, his affairs will prove it. If he believes only in good and has no faith whatever in error or inharmony, his affairs will prove it. If he believes partly in good and partly in evil or inharmony, such as sickness, lack, or fear, his affairs will manifest it. Be free, dear friend. Know that God is good and He is all-powerful.

My business is anything but successful. I need the profits that spell prosperity. Can you tell me what is wrong with me or my business. Why don't I succeed?
—*Question answered by Silent Unity.*

Since you say that you have been much disturbed by the lack of success in your business, it is possible that you have been giving undue attention to appearances. You may have been thinking of your business in terms of expenses and profits instead of thinking of it as an avenue of service to God. Perhaps you need to realize most of all that every business is a channel of service to Him and that nothing can keep from you the good that He has in store for you when you know that He is the true source of your compensation.

There are numerous reasons why it is unwise to judge business affairs by appearances. One day or week you may receive so little profit from your services to others that you may conclude your business is failing. However if you have thought of serving God through the business, you have only been preparing for greater

success at a future time. You can gain a sense of peace and trust by freeing your mind from personal desires regarding your business and abiding in the serene assurance that He is prospering you in His own perfect way. When you cease to strive in a personal way, you are an open channel for Him and as a result you feel "close" to Him in all that you do.

Are we entering the last days of which the Bible speaks? When hearing all the fear expressed one really feels that this may be the time. Just the same, I am going to continue to help spread God's Truth and to know that He will take care of me.—*Question answered by Silent Unity.*

The admonition comes to us through the ages that "now is the appointed time." The appointed time for reformation, for renewal, and for spiritual integrity is *now*. For those who are weary of old forms, old beliefs, and limiting ideas of materiality, and who are seeking Christ's way of living, for them the last days of mortal concepts and human limitations are at hand. This has been true all through the ages, ever since Christ's time; and it is well for those who are spiritually illumined to continue to spread the Truth and to rest assured that God is taking care of His own. It is these persons who are helping to lift the race consciousness of materiality to the Christ consciousness and who are helping to establish the kingdom of heaven here and now.

We thank Thee, Father, for this food, and for Thy life and love and tender mercies. May we ever realize our unity with Thee, and give grateful praise for Thy manifold blessings. Amen.—M. P.

Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours.—**John Locke.**

Life—what is the meaning of it? What deep philosophy will solve for us its complexities? These are familiar questions. But Frank B. Whitney presents an altogether different view of life in his article in July *Unity Daily Word,* which he calls "Life's Simplicity." He gives you a formula for living that if laid hold of will free you from belief in the existence of adversity, relieve you of stress and strain, and assure you of contentment and success.

If you have thought of yourself as being small and insignificant in the sight of God and of your part in the great plan of life as counting for very little, you will change your mind after reading Caroline Henderson's article "You Are Important," published in *Weekly Unity* this month. The author tells how she made the discovery that she was important, that every child of God is important, and how from this point she began to go forward little by little until the tangled ball of her problems was straightened out. She has tested this truth for herself, and she shows you how to grasp it and put it to work in your life and affairs.

There is something thrilling and stimulating about the word "freedom," and Francis J. Gable, editor of *Good Business,* has made it the keynote of his article

in the July number of the magazine. The title is "Let Freedom Ring." Mr. Gable points out that thoughts of freedom should dominate the life and affairs of every business person. But he does not stop there; he gives a list of the limitations to which men and women are subject and shows how to rise above them. On this list you may find the very one that you desire to overcome.

"A Visit to the Folks" in the July issue of *Progress* is the true experience of a California couple who longed with all their hearts to visit their folks in Northern Washington. They figured they would need $110 for actual expenses, besides additional amounts for clothes, luggage, and the like, and they had no savings on which to draw. But they had faith that if it was in divine order for them to take the trip, ways and means would be provided. How everything seemed to work with them toward the fulfillment of their dream, how they met their expenses and had a wonderful trip is told in this story by Mrs. George O'Leary.

When Pedro invited Gustavo to be his guest at the Friendly Gang picnic to be given on Saturday, Gustavo's cup of happiness was full to overflowing. To mingle with the big fellows of the Neighborhood House for even one day was something to dream about. But he did not go to the picnic. He stayed to help entertain the juniors at their party, little thinking that it was to bring him the chance to be a real hero. At least that is what Pedro called him, for Pedro's little sister was among the children whom Gustavo saved from harm. "A Button for Gustavo" is the *Wee Wisdom* story by Sara Sloane McCarty that tells of a boy's unselfishness and fine spirit—a wonderful lesson for all children.

SECOND TERM—JULY 5 TO 29

The 1938 Training School will go into its second term July 5, and an especially attractive study program is scheduled for this term:

MONDAYS, WEDNESDAYS, AND FRIDAYS

Subject	*Teacher*
Lessons in Truth	Rose Emery
Christian Healing	Clara May Rowland
Public Speaking	May Cornell Stoiber
Prosperity	Mr. and Mrs. Charles Fillmore

TUESDAYS AND THURSDAYS

Prayer in Modern Life	Louis E. Meyer
Bible Interpretation	Celia C. Ayers
The Great Example	Francis J. Gable

Write for the 1938 Prospectus, which gives full information about the study classes and other matters of interest and importance. A card will bring you a copy. Address it to Unity Training School, 917 Tracy, Kansas City, Mo.

UNITY CORNER IN A WPA LIBRARY

A WPA librarian recently wrote a letter of thanks to Silent-70 for a supply of Unity literature. She said:

"You should see our Unity corner. When our State WPA inspector was here last Friday the very first thing that attracted her was our Unity display. While she

was here two or three persons came in, went to the Unity shelves, looked over everything to find the articles they had not read, and took the magazine over to the desk for checking. That made quite an impression on our inspector. The grade school has drawn quite heavily on *Wee Wisdom* for its work. I have the pleasure of knowing that The Prayer of Faith is being used in two of the Sunday schools here."

Silent-70 has sent this library several Unity textbooks and subscriptions for each of our periodicals. No charge is made for literature sent out by Silent-70. Its work is supported by love offerings from friends who want to share in this good work.

YOU TOO CAN STUDY TRUTH

You may not have access to a resident class nor find it convenient to attend the Unity Training School, but this need not deprive you of the opportunity to study Truth. For almost thirty years Unity School has conducted a home study course that has guided thousands of persons into a broader understanding of the principles of Truth. You too can take advantage of its thorough and comprehensive instruction. Take the first step today by sending for a folder that gives full information about the course. Address your card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Center, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Ebell club, 4403 W 8th; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Nina Fisher (LT) Unity, 2801 S Rimpau; William Howard (LT) Unity, 1684 W Adams

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) Unity, 11 N Oak Knoll; Norma Knight Jones (LT) Unity, 11 N Oak Knoll

Reseda—Nannie B. Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Orlando—Carolyn Parsons (LT) Unity, 409 S Orange

Miami—May Stoiber, Unity, 128 S E 3d

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Edith M Reynolds (LT) Unity, 116 S Michigan; Margaret Halsey (col) (LT) Unity, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Eloi Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Emma Blodgett (LT) Martha Fishburn (LT) Besse Otto (LT) Unity, Maccabees bldg

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity, 101 Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Edmund (LT) and Hazel Risk (LT) Unity, 350 Cedar

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Louis E. and Ethel Meyer, Unity Soc, 913 Tracy

St Joseph—Rex Morgan, Unity, 12th and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert Theater

MONTANA

Billings—Mary Wessel, Unity, Northern hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Mabel Schopf, Unity, Capitol hotel

Omaha—Mabel Schopf, Unity, Electric bldg

Scottsbluff—Nora Elliott, Unity, 110 E 16

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, (mail address) 180 Central Park So; Nanna Sutton (col) (LT) Unity, 2 W 130

Rochester—Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Schenectady—Marcellene Burbridge, Unity Soc, 1029 University

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6th st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John C. Coulson (LT) Unity, University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. C. Gillespie (LT) Unity, 117 Ross

Marion—Fannye Treaster (LT) Unity, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St. James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key, Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2d ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 217 Primrose
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW; Truth Cen, 1713 K NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club; Unity Cl (col), 745 Marion
Lakeland—Unity, New Florida hotel

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Johnson blk

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MINNESOTA

Duluth—Truth Cen, 215 W 2d

MISSOURI

Springfield—Unity, Hawver bldg

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

Newark—Truth Cen, 97 S 10th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163d

New York City—Unity Cl (col), 2 W 130; New York Cen of Truth (col), 2523 7th ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42d; Unity, 33 W 39; Josephine B. Sieman, Steinway Hall; Meta Home Book Shop, 56 E 55 st

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

Lima—Unity Cl, Central bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

RHODE ISLAND

Providence—The Book Exchange, 42 Westminster

TEXAS

Austin—Truth Center, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

Houston—Unity Cl (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—G. Malm, 215 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W; Church of the Truth, 105A 8th ave W

Edmonton—Unity Cen, Empire blk

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Liverpool—Unity Cen, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WCI; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

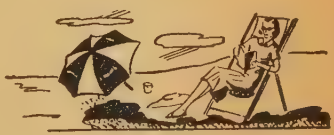
Nigeria—Unity Cl, Edibe-Dibe Road, Calabar

What Is Prosperity?

Prosperity means to you the possession of that which you desire above everything else—health, peace, love, joy, success, increased supply. But whether you attain it depends altogether upon the ideas that you have in your mind. Do you want to know how to cultivate the rich ideas that attract your good to you? You will find this information in *Prosperity,* by Charles Fillmore. This inspired book goes deep into the subject of prosperity, stating the principles of divine supply and showing you how to put them to work in your life and affairs.

How to Pray Effectively

Since your only contact with God comes through prayer or silent meditation, you are wise when you take pains to learn which prayers others have found most successful and how you can make your own prayers more effective. Consult the *Book of Silent Prayer,* which has a chapter by Charles Fillmore on the art of prayer, and also gives the prayers that have been most successful down through the ages, from favorite psalms to The Prayer of Faith.



For Summer Reading

What is it that often keeps our good away from us? What two conditions form strong barriers against the very things that we desire? Ernest C. Wilson answers these questions in chapter 16 of his book *The Sunlit Way.*

But Doctor Wilson does not stop with naming the barriers. He also tells you how to dissolve them. His book is written in such a friendly, understanding way that you will feel as if the author is talking to you face to face. A profitable book for summer reading.

Sow Seeds of Prosperity

In Unity's newest fifty-cent book *As You Tithe so You Prosper* L. E. Meyer explains how your tithe becomes a prosperity seed and produces rich fruit in all your affairs.

The book gives a number of examples of persons who tithed their way to undreamed-of prosperity. It gives you explicit instructions for using the principle of "God's tenth" in your life and also answers the commonly asked questions about tithing.

God Your Partner

Religion can help you as much on weekdays as it can on Sunday if you will only allow it to do so. It can help you with your work and make you easily victorious over the difficulties of everyday life.

Gardner Hunting's *Working with God* is popular with practical-minded readers, for it describes a new way of doing business and of living—in partnership with God. This book shows you how to take Him as your partner; how He guides and protects and prospers you.

Look for Perfection

Not long ago the head of the department of Silent Unity made a talk on healing before the workers of the publishing department. She explained that healing is not a power that is bestowed on a special few; that every one is a healer who learns to look through imperfection to behold perfection. The book *You Can Be Healed,* by Clara Palmer, will help you to establish yourself in the consciousness of perfection and thereby to radiate healing to others. It suggests the right mental attitude to take toward any symptom of disease and gives a specific blessing for use in healing it.

Avoid the Summer Slump

Does your business drop off in the summertime? If so, you will welcome new ideas for keeping it up to par. Read *Good Business* magazine and let it help you to put the thought of success into your business. The very first copy may bring you an idea that will be worth to you many times the price of a subscription. It will come to you one year for $1.

"Thanks a Thousand"

The mother of ten-year-old twins thanks her friend for *Wee Wisdom* magazine in these words:

"Another issue of *Wee Wisdom* arrived yesterday, and when I got home from work the twins were having a good time reading the various things in it. They actually followed me around to show me and read aloud the poems they liked so much. I feel like saying, 'Thanks a thousand times!' whenever a copy arrives. I enjoy it myself. I have heard of Unity for years, but this is the first of their publications I have read. I think *Wee Wisdom* the finest child's magazine I have ever seen."

Have you a friend with a boy or girl five to thirteen years old? Send *Wee Wisdom* to the friend's home. You will be repaid by the pleasure it will give the child and the good he will get from it besides the mother's appreciation. A year's subscription for *Wee Wisdom* is $1.

Letters of Myrtle Fillmore

From the very beginning of the Unity ministry Myrtle Fillmore, one of its co-founders, personally answered many of the letters.

Friends who were in need of supply wrote to her, and she told them how they might contact the divine abundance. Those who needed bodily healing received her loving and inspired instruction along with her prayers. Through her letters Myrtle Fillmore explained much of the purpose of Unity and of the fundamental principles upon which this great work was founded.

Excerpts from these letters have been made into a book, *Letters of Myrtle Fillmore,* and the loving, helpful spirit of the writer are reflected through the pages.

For Those Who Mourn

A young woman's heartbreaking plea for spiritual consolation at the loss of her beloved husband caused Lisbeth Hibarger to write an article for her benefit and for the benefit of others who may have lost some one near and dear. It will be published in August *Unity.*

This article offers more than consolation. It gives constructive help in readjusting one's life to changed conditions. The author says that death brings the obligation to

carry on, and she gives specific suggestions for surrendering sorrow and building a memorial to the loved one in deeds that bless the lives of others. Her splendid article is called "Garlands for Ashes." See that some sorrowing friend of yours has access to it. Why not send him a subscription for *Unity* beginning with the August number. *Unity* is $1 a year.

The Right Answer

Often we hear it said that a problem and the answer are like the two ends of a stick. It is impossible to have one without the other. Many friends write that they find *Weekly Unity* the "other end of the stick," the end that holds the answer to whatever problem they have to meet.

V. M. K., of Chicago, Ill., writes: "How uncannily *Weekly Unity* 'hits the spot' each week! Again and again one or more of the articles have met my need and that of others."

From L. A. R., Victoria, B. C., Canada, comes this comment: "I look forward to and rely on my *Weekly Unity*. It never fails to give me some thought of inspiration, and time after time the answer to some mental or spiritual problem has been given me in the current issue."

A subscription for *Weekly Unity* will bring you this opportune help each week. It is $1 for 52 issues.

The Wise Way of Giving

There is an unfailing joy and satisfaction in giving, in helping others, yet we often find that the one we have sought to help has not been benefited by our gift.

There is one way that we can help others, one way that cannot fail to bring joy to the receiver as well as the giver. We can help him to help himself.

The Help-One-A-Month Club gives its members an opportunity for wise giving that helps others to help themselves. The only requirement for membership in this club is that you send one subscription for a Unity periodical to some one each month.

To join the club simply send in your first order and say that you wish to become a member. Afterward we will keep you supplied with cards. *Unity* magazine would be ideal for your first gift subscription. Send your order to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again — flexible $2; cloth	$1.00
	Directions for Beginners—*Spanish*, $.10; *German, English*	.25
	Lessons in Truth — flexible $2; cloth	1.00
	Lessons in Truth—*Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — flexible $2; cloth	1.00
	Lovingly in the Hands of the Father — flexible $2; cloth	1.00
	Master Class Lessons — flexible $2; cloth	1.00
	Miscellaneous Writings — flexible $2; cloth	1.00
	Miscellaneous Writings — *Italian, French, German*	.75
	*New Ways to Solve Old Problems — flexible $2; cloth	1.00
	Working with God — flexible $2; cloth	1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
On Healing	Christian Healing — flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. — flexible $2; cloth	1.00
	You Can Be Healed — flexible $2; cloth	1.00
For the Home	Meatless Meals — cloth	1.00
	Science of Food and Cookery, The — cloth	2.50
	*You and Your Child — flexible $2; cloth	1.00
Inspirational	*As You Tithe so You Prosper	.50
	Finding the Christ — *German, Swedish, English*	.25
	Have We Lived Before? — flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance — flexible $2; cloth	1.00
	Open Doors — flexible $2; cloth	1.00
	Prosperity — flexible $2; cloth	1.00
	*Sunlit Way, The — flexible $2; *English* or *German*, cloth	1.00
Devotional	All Things Made New — cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis — flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	*Christ Enthroned in Man — flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth — flexible $2; cloth	1.00
	Twelve Powers of Man, The — flexible $2; cloth	1.00
	Usable Truth — flexible $2; cloth	1.00
	What Are You? — *German* or *English*, cloth	1.00
Greeting Booklets	Great Helper, The	.10
	Holy Bread	.10
	*Joy Cometh	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	*Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

This plan brings prosperity to many a Unity student

The Prosperity Bank plan has been proved over and over again. This is the secret of its success: it establishes your mind so firmly on joy and plenty that material blessings flow to you as a natural result.

The simple seven-week drill gives you a definite plan by which to concentrate on the Father's abundance and His loving provision for your needs, and this brings good things into your life, because like attracts like.

A feature of the Bank plan is the saving of coins for the purpose of sharing Unity literature with others, because sharing is one way of attracting your increase. Send for a Bank and put its underlying principle to work in your life and affairs.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use the drill seven weeks and save $3 to send *Unity* for one year to each of three friends.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

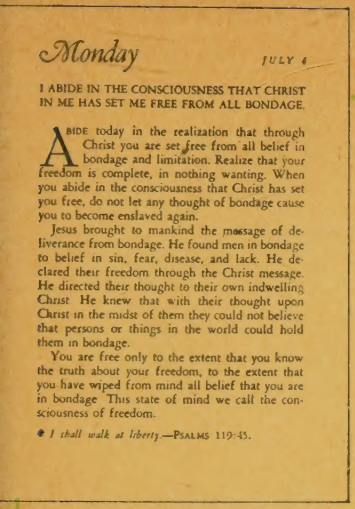
My name .....

Street .....

City and State .....

PLEASE PRINT NAMES

U-7-38



Monday JULY 6

I ABIDE IN THE CONSCIOUSNESS THAT CHRIST IN ME HAS SET ME FREE FROM ALL BONDAGE.

ABIDE today in the realization that through Christ you are set free from all belief in bondage and limitation. Realize that your freedom is complete, in nothing wanting. When you abide in the consciousness that Christ has set you free, do not let any thought of bondage cause you to become enslaved again.

Jesus brought to mankind the message of deliverance from bondage. He found men in bondage to belief in sin, fear, disease, and lack. He declared their freedom through the Christ message. He directed their thought to their own indwelling Christ. He knew that with their thought upon Christ in the midst of them they could not believe that persons or things in the world could hold them in bondage.

You are free only to the extent that you know the truth about your freedom, to the extent that you have wiped from mind all belief that you are in bondage. This state of mind we call the consciousness of freedom.

* *I shall walk at liberty.*—PSALMS 119:45.

A Page from

Unity Daily Word

Just one page from *Unity Daily Word* has been known to change a life. For instance, from Oregon comes this word:

"About seven years ago, when I was away from home on a long mission, in a letter to me some one slipped just one page out of *Unity Daily Word*. It proved so helpful that I started the study of Truth and am now Spirit's outlet—a marvelous life."

Unity Daily Word carries a page for every day of the month. One day the lesson will deal with healing, another day with forgiveness, justice, peace, supply, or some other principle the application of which affects your daily living.

In each copy of *Unity Daily Word* you will find at least one page that has special significance for you. Let this lesson magazine come to you for one year and watch the effect on your life and affairs. The price of a year's subscription (365 lessons) is $1.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Thy Will Be Done

By Truman Hollis Woodward

Who am I, Lord, to say,
"Use me this way."?
Even the carpenter's tool
Playeth the fool
If it the carpenter tell
Which plan is well.
Why should one string of the harp
Say, "Not too sharp,
Master musician! Wrong
Soundeth thy song."
Who am I, Lord, to pray
In such a way?

UNITY...A MAGAZINE DEVOTED TO CHRISTIAN HEALING